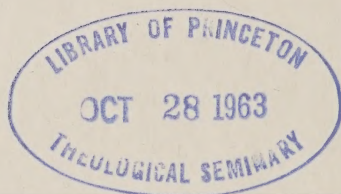


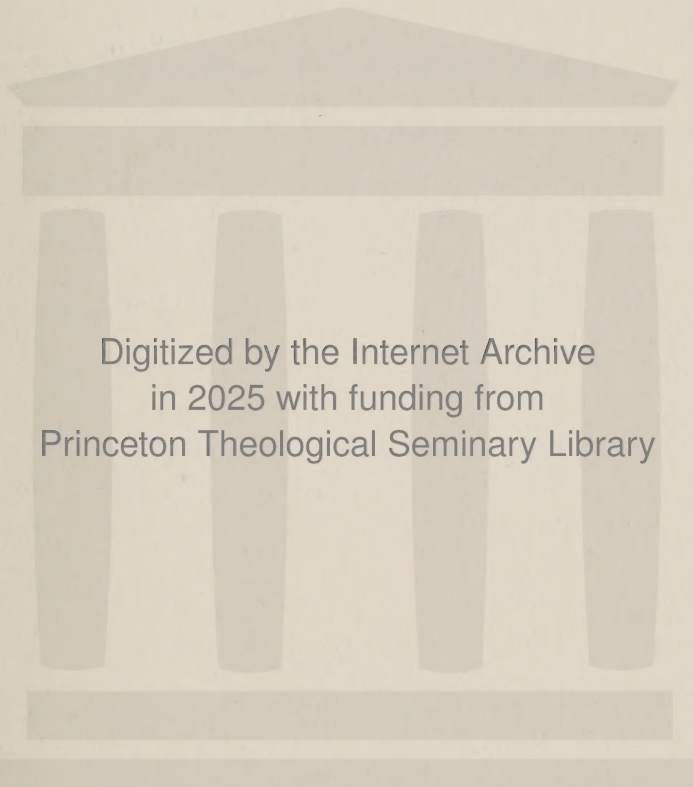
**Our Hypocritical New National Motto:
IN GOD WE TRUST**

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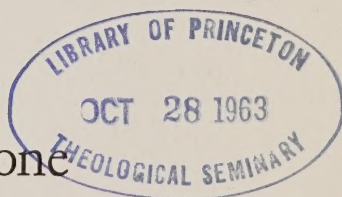
OUR HYPOCRITICAL NEW NATIONAL MOTTO: IN GOD WE TRUST

*A Study of the Congressional Substitution for
E Pluribus Unum and Its Theological Implications*

BY

Colonel Abbott Boone ✓

U.S. Army (Retired)



An Exposition-Banner Book

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To the many millions of sturdy, indomitable
American souls who refuse to have their religious
allegiances and obligations strait-jacketed by con-
gressional dictate.

PREFACE

DURING MY thirty-seven years on the active list of the Army (following my graduation at West Point in 1907), serving in the United States, Mexico, Europe, Asia, and the South Pacific areas, I came in contact with the peoples of many races and religions. I studied, thought, analyzed, discussed and wrote upon the subject of the religions of the world.

Gradually during that period I changed in my religious beliefs from the Fundamentalist Methodist faith of my boyhood, with my mind in a religious strait jacket (my father was a Fundamentalist Methodist Minister) to the emancipated mind of the religious nonconformist. One may call me atheist, agnostic, infidel, freethinker, unbeliever, skeptic, or heretic: I am all of them, in one way or another.

I wish, therefore, to proclaim to the American people—Jew, Protestant, Catholic, and all other believers—that the idea of an anthropomorphic God such as the Jewish-Christian biblical God is the wildest chimera of fantastic delusion that ever the primitive soul of man has brought forth. The thought that the man of the nuclear-space age of today should engage in the mummeries and incantations of religious adoration and belief is beyond the comprehension of the thinking, reasoning, contemplative, scientific mind of the emancipated nonbeliever.

This emancipated nonbeliever states categorically that America will never be truly great until she dethrones her present gods and casts forever from her soul every trace of idolatrous devotion to their ghostly images.

In 1956, when the Congress adopted "In God We Trust" as the new national motto, replacing the old venerated motto, *E Pluribus Unum*, the first thought which came to my mind was "'In God We Trust' is a lie!" After six more years of consideration, I still denounce it as a lie. It is a lie because

we, the American people, do not trust in God—we trust in our military forces, two and a half million strong; in the annual military budget of some forty billion dollars, giving us unparalleled military weapons; in our allies in NATO, in Latin America, and in Asia; in the courage, skill, and patriotism of our man power; in the economic strength of our resources and industries; in the strong, innate moral fiber of our people.

The most futile and appalling thought that can come to the emancipated mind of the mid-twentieth century is that after 5,000 years of Judaism, 2,600 years of Buddhism, 2,500 years of Confucianism, 2,200 years of Hinduism, 2,000 years of Christianity—all man-made religions—the world has passed through two world wars in the first half of the twentieth century, and is now armed as never before for a threatening third World War. The world's skies were never darker.

Whatever these man-made gods may have done, *they have not prevented wars!* Any American, Jew or Christian, who trusts in this Jewish-Christian God to avert a third World War is enthroning self-deception and delusion in the innermost recesses of his mind. The end of wars will come when man finds the paths to peace—not when the Jewish-Christian God commands peace. Christ himself warned his disciples that “wars and rumours of wars” must come “until the end,” that is, his Second Coming. Hypocritical slogans will bring their inevitable reward: burial in the morass of retribution.

A. B.

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INTRODUCTION

IN THE PRESENT nuclear-space age, the most dangerous and appalling yet to confront mankind, the most portentous for the United States, when no one knows what day the fiercest tempest of war by far may shake this globe, the Congress of the United States adopted, on July 30, 1956, the words *In God We Trust* as the national motto. The pertinent inquiry as to whether this was an act of foredoomed folly or of predestined wisdom should be of grave importance to the American people.

It can be assumed from our historical and religious background that the God mentioned is the historic Almighty God of the Bible, and that the word *We* means "We the People of the United States." However, it should be understood that, according to the 1960 Census Bureau Reports, there are some six million people in the United States more than fourteen years of age who do not believe in or worship this God, and who, one can assume, decline to place their trust in him.

These six million are the deists, the pantheists, the free-thinkers, the agnostics, the atheists, the infidels, the skeptics, and the believers in the so-called heathen and pagan religions. Almost all are citizens of the country and now find themselves ostensibly legally pledged by their government to place their trust in this God. They therefore, as a considerable minority, have the right, nay more the duty, to evaluate the action of the Congress, to present their viewpoints to the public, to announce that they consider the action contrary to the Constitution, and to plead for its revocation.

Trust is a great word, a meaningful word—it is not to be used lightly, or without assurance of the propriety of its use and the worthiness of the recipient. It is great in its *secular* meanings as given in *Webster's New International Dictionary*: "Assured reliance on the integrity, veracity, justice, friendship,

or other sound principles of a person or thing; confidence; faith; belief."

It is great in its *religious* meanings: "Trust is faith in divine revelation . . . in a God who is the Creator and preserver of all his creatures . . . we therefore trust in him for his protection . . . we feel ourselves safe in his hands . . . trust in God serves to dispel all anxious concern about the future . . . trust is peculiar to the *believers* in Divine revelation . . . there can be no trust without *belief*" (*Crabb's English Synonyms*).

To these might be added an assumed avowal by American worshippers: "We believe in the perfection of our God; that he is worthy of our trust; and that he will guide, preserve, and protect our nation and our people, if we but do his will and trust in him."

In the pages which follow, searching questions concerning this new national motto will be asked and answered, in full inquiry after the truth. This inquiry will be conducted, on behalf of the six million nonconformists, along the following lines:

1. Did the United States already have a generally recognized and accepted national motto?
2. Why did the Congress adopt a religious motto?
3. Who is this God in whom we declare our trust?
4. From what source do we obtain our knowledge of this God?
5. Is this God worthy of this Congress-pledged trust?
6. Should we trust in the Ten Commandments and the biblical statutes and judgments thereunder for guidance and help?
7. Can we trust in the God of the so-called *Second Revelation* of the New Testament for guidance and help?
8. Does the Bible teach the unrestricted and universal Fatherhood of God and Brotherhood of Man?
9. Is there freedom of religion and worship in the Bible?
10. Does the biblical record of this God portray a trust fulfilled or a trust betrayed?
11. Other general and pertinent questions.
12. What is the attitude of God and Christ toward war?

1. DID THE UNITED STATES ALREADY HAVE A GENERALLY RECOGNIZED AND ACCEPTABLE NATIONAL MOTTO?

IN ANSWERING this question, the historical background should be given. On July 30, 1956, the Congress, without dissenting voice, adopted "In God We Trust" as the national motto. This action was taken pursuant to a resolution of the Judiciary Committee of the House of Representatives, reading in part as follows:

At the present time the United States has no national motto. It will be of great spiritual and psychological value to our country to have a clearly designated national motto of inspirational quality, in plain, popularly accepted English.

The comments accompanying the above resolution as later presented to the House and Senate went on to say that *E Pluribus Unum* had been generally accepted as a motto of the United States but not as the national motto, that it was considered that "In God We Trust" was "superior and more acceptable for the United States."

The ensuing joint resolution as passed by the Congress read as follows:

Resolved, That the national motto of the United States is hereby declared to be In God We Trust.

This joint resolution was duly approved by the President and became Public Law No. 851 of the 84th Congress. So far as the *Congressional Record* discloses, there was no floor debate whatever, nor was a single voice raised in dissent. What a travesty on freedom of religion that not a single free soul, not a courageous emancipated mind among all the then 495 members of the House and the 96 members of the Senate, dared oppose this selling of the souls of 180 million Americans by

a congressional law which arbitrarily pledged them to place their trust unreservedly in a definite supreme being, commonly called God! This was plainly an act savouring of a totalitarian religious tyranny, unworthy of a great democracy.

In adopting this motto, the Congress recognized but set at naught the fact that from June 20, 1782, to July 30, 1956, a period of one hundred and seventy-four years, the words *E Pluribus Unum*, as imprinted on the Great Seal of the United States, had been generally considered and accepted as the *national* motto, even though the Congress of 1782 had described the words only as "a motto" and not specifically as a *national* motto. However, in prescribing that the words *E Pluribus Unum* should appear on the Great Seal, it is clear that the Founding Fathers intended the words to constitute the *national* motto, and those words continued to have that significance until the congressional action of July 30, 1956.

It is a generally accepted principle of heraldic design throughout the world that the legend inscribed on the Great Seal of a nation or state automatically constitutes the national or state motto. For example, *Webster's New International Dictionary* prints the Great Seals of all the states of the union, and in every case where a legend is imprinted on the seal, that legend is likewise the official state motto.

This is shown specifically in the case of Florida, whose Great Seal carries the words "In God We Trust," and these words constitute the official state motto.* In addition to Florida, forty-one other states follow the same practice, as well as do Great Britain, with the Royal Arms Seal, and many other foreign countries.

A second point to consider is that *Webster's New Interna-*

*The Great Seal and motto of Florida were adopted in 1846, long before there was any official use of the words "In God We Trust" as a motto by the United States itself. This pre-emption of the Florida motto presents a confusing element in the congressional action of 1956.

tional Dictionary defines *E Pluribus Unum* as "One out of many; one composed of many—the motto of the United States, as being one government formed by uniting many states." Putnam's *Complete Book of Quotations* defines the words as "From many one, motto of the United States." A British publication, *Dictionary of Phrase and Fable* by Brewer, defines the words as: "One Unity composed of many parts. The motto of the United States of America."

Here are three authoritative definitions, two American, one British, each defining *E Pluribus Unum* as "the motto of the United States." It seems clear, therefore, that had the Congress so desired, it could have produced a "clearly designated national motto . . . in plain, popularly accepted English" simply by translating into English the Latin words *E Pluribus Unum* as "One Out of Many," "One From Many," or "From Many One." But again it seems clear that the Congress desired a religious motto, perhaps to match the British Royal Motto, *Dieu et mon droit* (God and my right).

Another point of significance which the Congress ignored is that the national emblem of the United States is the American Eagle and that every principle of heraldic design and depiction of national character had properly indicated to the Congress of 1782 that the motto of the United States should be pictorially represented on the Great Seal *integral with* the national emblem. This was achieved by imprinting the words *E Pluribus Unum* on the ribbon flying from the eagle's beak, and today those words, despite the adoption of the new national motto, remain on that same seal, on that same ribbon, flying from that same beak, while the new motto, "In God We Trust," is relegated to a secondary position on the face of the coins and the reverse of the currency. This is a patent absurdity—neither the Great Seal of the United States, the Seal of the President of the United States, nor those of the Vice-President,

the Secretary of State, of Defense, or others, bears the national motto, "In God We Trust"! All these deserve the *primary*, not the secondary, motto.

Another anomaly is the fact that the only official place now authorized for the words "In God We Trust" is on the money—on the face of the coins and the reverse of the currency, and on the opposite side from the Great Seal. This is open to the implication by the irreverent that "In God We Trust" is, in reality, "In *Money* We Trust," and thus serves to emphasize the oft-repeated charge that the principal object of worship of the American people is "the Almighty Dollar."

If, therefore, in the long run "In God We Trust" is to be continued as the national motto, these words should supplant *E Pluribus Unum* on the ribbon in the eagle's beak, and the latter motto should be placed in the available space immediately below the eagle's tail. This plan would continue the present use of "In God We Trust" on the money, but as an integral part of the Great Seal, the emblem of the power and majesty of the nation. This change would thus remove an *inspirational religious* motto from the somewhat debasing contiguity with the *non-inspirational* numerical designation of the value of the money now in evidence on the reverse of the currency.

2. WHY DID THE CONGRESS ADOPT A RELIGIOUS MOTTO?

PLAINLY, the House Judiciary Committee and the Congress as a whole had the fixed idea that the motto must be a *religious* one. They, therefore, cast aside the time-honored heraldic motto *E Pluribus Unum*, which had proceeded from the hearts of the heroes of the Revolution and of the Founding Fathers, and

which signified to all the world the new nation, formed from thirteen states, through six years of revolution, struggle, and sacrifice, culminating in 1781 in sovereign independence. Thus the old motto of revered memory during one hundred and seventy-four years of national growth and achievement is discarded as the recognized and accepted "motto of the United States," and replaced by a religious motto of significance *only* to those who believe in an anthropomorphic God, or Divine Providence, "conceived of as guiding man as a race, and as an individual, to ends he has for them, or as preserving individuals from danger through his prescience, loving care, or intervention" (*Webster's New International Dictionary*).

One can only view with a considerable lack of appreciation the incongruity of the present arrangement when one sees the old motto, *E Pluribus Unum*, known to more than five generations of American children as "the motto of the United States," still occupying the place of both political and heraldic honor—flying on the ribbon of the national emblem from the beak of the American eagle on the Great Seal—while the new national motto is relegated to a secondary position on the money, both coin and paper. Whatever the new motto was intended to be, its place is emphatically on the Great Seal!

One can be sure, also, that there are many citizens of the country who would *not* have preferred a *religious* motto for the simple reason that three-fourths of the population of the world do not worship the Jewish-Christian God. These latter peoples would, consequently, look with complete disdain upon the somewhat boastful assumption of the American Congress that our nation and our people were the favored of our great God, to the exclusion of nations and peoples of other religions.

One can be sure, also, that there are many others of our citizens—the liberal religionist, for example—who would have preferred a more meaningful, nonreligious national motto, such as "Freedom, Union, Justice"—*Freedom* to stand for both

national independence and individual liberty, *Union* for the indissoluble union of sovereign states, *Justice* for complete justice under the law for all.

Such a wording would fully meet the requirement of the Judiciary Committee for a motto "of inspirational quality and of great spiritual and psychological value." It would also proclaim to the world the innate principles of American democracy, devoid of pious religious slogans or significance.

In this connection, it is important to note that the words *Freedom*, *Union*, *Justice*, are three of the six words most frequently used in the mottoes on the Great Seals of the states. The other three most used words are *Liberty*, *Independence*, *Equality*. However, *freedom* is a broader word, including both Liberty and Independence; *Justice* includes equality before the law in all personal and political rights. On the whole, therefore, it would appear that "Freedom, Union, Justice" constitutes the best choice for a nonreligious national motto. These three words are particularly significant in this period when so many new nations are being formed and are endeavoring to establish governments of free institutions.

In the light of these considerations, when a nonreligious motto would have better met and answered to the true genius of the American Constitution in its provisions of separation of church and state, why did the Judiciary Committee of the House and the Congress on the whole have the fixed idea that the new national motto must be a religious one? The only answer would appear to be that some *super-religious illusion* pervaded the minds of the Committee and of the members of Congress that the motto "In God We Trust" would, in some supernatural manner, help America and its people in facing and solving the present and future crucial domestic and foreign problems. Otherwise, why should the Congress publicly and officially pledge the trust of 180,000,000 people in the God of the Jewish-

Christian-Moslem religions—in the Triumvirate God of the Old Testament, the New Testament, and the Koran? (It will be recalled that the God of the Moslem religion, Allah, is the Jehovah-God of the Old Testament, by whom the Koran was revealed to Mohammed through the angel Gabriel.)

Certainly, the members of Congress must have believed—mistakenly, many will suppose—that this God was worthy of this trust; that the Nature's God, the Creator, the Supreme Judge of the World, the Divine Providence of the Declaration of Independence, the God of "The Star-spangled Banner," the God of "The Battle Hymn of the Republic," of Lincoln's Gettysburg Address, the Great God of "My Country 'Tis of Thee"—that in all these he was the Divine Power who had guided the American nation to its present predominant position among the nations of the world, and who would continue his divine favor indefinitely.

The Congress, then, adopted a religious motto primarily because it was under this super-religious illusion, but it was plainly under another perhaps equally significant illusion—that the American people could no longer trust in their own intelligence, wisdom, judgment, experience, and conscience, in their own long-established bulwarks of freedom, but must rely on supernatural guidance in all these from the Jewish-Christian God.

Had the Congress not been under these two illusions, it would have, as is usual in congressional matters of national obligation and import, considered and debated on the floor the proposal from all pertinent standpoints. But such was not the case; the *Congressional Record* reports no debates whatever in either House or Senate.

Therefore, in the absence of such consideration and debate, the searching questions which should have come to the minds of the individual members of Congress, and which now come

to the minds of the earnest, patriotic, liberal citizen of the country, need to be discussed from the standpoint of the religious nonconformist, as is being done in the pages of this book.

3. WHO IS THIS GOD IN WHOM WE DECLARE OUR TRUST?

THIS QUESTION should be asked by every American when he reads the words *In God We Trust* on the face of the coins and the reverse of the currency. The divine name is spelled with a capital G because this God is regarded as above and superior to the heathen or pagan gods; he is not a pantheistic god because that god is not conceived of as a person but as the infinite and eternal universal or absolute being (All is God, God is All), integral with all natural laws and forces, and the infinitely numerous worlds. The God of the motto must, then, be *the Supreme Being*, and as such, either the *revealed, theistic* God of the Hebrew-Christian-Moslem religions, or the *non-revealed, deistic*, non-Christian God of natural religion, based on reason alone.

However, as 94 per cent of the American people more than fourteen years of age proclaim themselves as of Jewish or Christian faith, the Congress could have meant only the *revealed, theistic* God, the God familiar to all as the Jehovah-God, the Creator, the Father of Abraham, Isaac, and Jacob of the Old Testament, and the Almighty God, the Father of Our Lord and Saviour Jesus Christ, and the august Godhead of the Trinity of the New Testament.

And this undoubted fact leads inevitably to the question as to whether the action of the Congress, in adopting "In God

We Trust" as the national motto, is contrary to the First Amendment of the Constitution, which prescribes that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." The God in whom we trust is the common God of the Jewish-Christian religions, and in pledging the people of the United States to trust in this God, the logical inference may be drawn that in this manner the government thereby *established* the Jewish-Christian religions as being officially recognized as the only religions in which the people of the United States are pledged to place their trust.

The American people have long been accustomed to receiving their religious teachings from the theologians, but now it seems that they are to be told by their lawmakers in which God they should trust, i.e., the Jewish-Christian biblical Jehovah-God. To this strange departure from our traditional policy of complete freedom of religion and worship, the six million non-conformists take strong exception. A very convincing case could be made out before the Supreme Court to support the charge of unconstitutionality, especially in view of the school-prayer decision of the Supreme Court of June 25, 1962. Based on this decision, it is abundantly clear that the national motto, "In God We Trust," should be subject to the same declaration of unconstitutionality.

The Court in a six-to-one decision said this:

We think that the constitutional prohibition against laws respecting the establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by the government.

Therefore, should the question of the constitutionality of the congressional action in adopting "In God We Trust" as the national motto come before the Supreme Court, the Court would be judicially obligated to say the following:

We think that the constitutional prohibition against laws respecting an establishment of religion in this country must at least mean that it is no part of the business of government to pledge unrestrictedly the whole American people to place their trust in God, as was done in the adoption by the Congress of the motto "In God We Trust."

In another paragraph of the school-prayer decision the Court says:

The First Amendment was added to the Constitution to stand as a guarantee that neither the power nor the prestige of the Federal Government would be used to control, support or influence the kinds of prayer the American people can say. . . .

Similarly, therefore, the Court in the national-motto case would be obligated to say:

The First Amendment was added to the Constitution to stand as a guarantee that neither the power nor the prestige of the Federal Government would be used to control, support or influence the selection by the American people of the religious being in whom they wish to place their trust. Such selection should be made only through a referendum of the whole people or by a constitutional amendment.

It is obvious that any future differing decision by the Supreme Court on the constitutionality of "In God We Trust" as the national motto would be a judicial absurdity. Certainly, if the Court said in the school-prayer decision, "It is no part of the business of government to compose official prayers," it would be compelled in judicial honesty and consistency to say in the national-motto case: "It is no part of the business of government to compose official religious mottoes."

Plainly, therefore, either the congressional action adopting the motto should (1) be revoked by the Congress itself, or (2) be appealed through the proper court procedures to the Supreme Court for decision as to its constitutionality, or (3)

be submitted to the people of the country for a national referendum, or (4) be submitted to the states as a proposed constitutional amendment.

The 180,000,000 people in the United States should not rest until the matter is settled according to the enlightened conscience of America.

4. FROM WHAT SOURCE DO WE OBTAIN OUR KNOWLEDGE OF THIS GOD?

THIS QUESTION is axiomatically of prime importance, and the basic answer is that this knowledge is obtained *only and entirely* from the picture of this God as contained in the Bible. There is no other recognized source. For the Jews specifically, the answer is the Old Testament, "The Book of the Law, Prophets and Writings," the thirty-nine books accepted by the Jewish synagogue as the "revealed word of God." For the Christians, the source is the whole Bible, both Old and New Testaments, proclaimed as the "revealed word of God," and as "given by the inspiration of God, and as profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect . . ." (II Timothy 3:16-17), with the further declaration that "holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

All that is known of this God by the Jewish-Christian world which is accepted as either historically or religiously authentic in either faith or morals is contained within the Hebrew, Catholic, and Protestant versions. All Church interpretations in the fields of faith and morals are based solely upon what is contained in this "revealed word of God." There are no other accepted divine delineations or revelations; this God must stand

or fall on what is written in these Church-prepared, Church-edited, Church-avouched, Church-interpreted sacred books. And this must be the case unless and until there is some definitively authenticated new "revelation" from some proven divine source, of which there is no indication whatever at the present time.

5. IS THIS GOD WORTHY OF THIS CONGRESS-PLEDGED TRUST?

THIS IS *the most important question* to be considered. Is this God a supernatural being of such character, attributes, power, justice, love, and mercy as to inspire and be worthy of such trust? Does he display a character befitting a God, a moral nature of goodness and righteousness only, untainted by any aspects of evil? Is he the most exalted example of purity and uprightness, conforming in the highest degree to eternal principles of right and wrong? Do we behold him as "a glorious vision of outstanding divine personality and sanctified power"? Are his attitudes toward man those of reasoned guidance, justice, love, and mercy? Does his every word and act conform to the highest ethical principles by which the religious American endeavors to live today—principles based upon man's intelligence, wisdom, conscience, judgment, and experience?

The answer to these questions must cover a wide field—they cannot be answered in a single word, Yes or No. However, in approving the new motto, the members of Congress must, as lawmakers, have themselves believed that the answer could only be Yes. Each must have confidently confirmed in his own mind that this God, in establishing a religious covenant with the Israelites and giving them a constitution (the Ten Commandments) and a code of laws (the sequent statutes and

judgments thereunder in the Old Testament) and in later revealing the teachings of Christ and the Apostolic writers in the New Testament, had promulgated a series of codes which contained a universal charter superior to that contained in the wise, just, humane, and democratic provisions of the American Constitution, the laws of Congress, and the related decisions of the Supreme Court.

However, again it would appear that the members of Congress were misled by the super-religious illusion—it should have been clear to them that *unless* everything this God had done or said was better for the welfare of the American people than those things which the people had done or said for themselves, it would be futile, even foolish in the extreme, to place their trust in a source less wise and just than their own powers; and no sensible American should agree to such an action without prior consideration of every aspect of the question.

But the action was taken by the Congress without any kind of referendum whatever to determine the will of the people. Consequently, in the light of the *fait accompli*, the people now have the right, nay more the duty, to enquire just how this new policy of "In God We Trust" is supposed to enlarge our present bulwarks of freedom and make our future more secure and our people happier. We must, therefore, analyze what aid we might expect to receive from this supernatural power in which we place our trust. This inquiry is best done by starting with the Ten Commandments and the sequent statutes and judgments as found in the Old Testament, and continuing with a consideration of the supposed benefits to our people and to the nation derived from the revelations from this same God in the New Testament.

6. SHOULD WE TRUST IN THE TEN COMMANDMENTS AND THE BIBLICAL STATUTES AND JUDGMENTS THEREUNDER FOR GUIDANCE AND HELP?

ANY THOROUGH ANALYSIS of the Ten Commandments and the allied statutes and judgments will show that they are an alloy of the good and the bad, the wise and the foolish, the helpful and the harmful, the forgiving and the vengeful. No true religious liberal of today will measure them up in his own mind as justly comparable to the revered charters of American freedom contained in the Constitution and in the laws of Congress. Nor can the Commandments and the *Laws*—which Christ came “not to destroy, but to fulfill”—when thoroughly analyzed and understood, be considered *as divinely worthy of any God*, whether of the Tribal God of the Twelve Tribes of Israel or of the Almighty Creator and Ruler of the infinite and eternal universe portrayed in the New Testament and worshipped jointly by Jews and Christians alike.

This true religious liberal of today, while recognizing that the Ten Commandments contain just prohibitions against homicide, adultery, theft, and false testimony—precepts common to all systems of earlier and contemporary laws and religions—also recognizes that the *religious pronouncements* of the God of the Israelites as set forth in the remainder of the Ten Commandments and the sequent statutes and judgments, are not sublime and holy as befits a divinity, not for all men for all time, not for all men before their Creator! And neither specious reasoning nor deceptive rationalization can alter these basic facts, no matter by what ecclesiastical authority or orthodox religionist such may be presented to the emancipated mind of today's true liberal.

As repeatedly proclaimed in the Bible, the Ten Commandments and the statutes and judgments thereunder were designed *only* for a particular people—God's Chosen People, the Israelites—to whom they were considered uniquely applicable, given at a suitable time in their history, in an appropriate manner, amid impressive surroundings, at times with all the concomitants of divine grandeur and with the promised exclusive favor of their divine giver. But the evidence of the Bible shows conclusively that in their religious and tribal provisions they were *exclusive laws* (for the Israelites only), *jealous laws* ("for I, the Lord thy God am a jealous God"), laws of *inequality*, declared not to be for all mankind on an equal basis, but *solely* for the Lord's "special people unto himself, above all people that are upon the face of the earth . . ." who would "be blessed above all people" and who would be empowered under the Lord's aegis and power to "consume all the people which the Lord thy God shall deliver thee," for "there shall no man be able to stand before thee, until thou have destroyed them."

Furthermore, *there is not a word of love for one's fellow man in all the Ten Commandments*—not even for a fellow Hebrew! Nor is there a word of love from God to man, nor even of mercy, except in the form of mercy only to those who love God and keep his commandments! No mercy whatever to the unrepentant or ignorant sinner! That any great religious code should be imposed upon a people which does not make God's love to man, man's love to God, and man's love to his fellow man (not to his fellow tribesman or neighbor only) the central theme is utterly beyond the comprehension of the modern, intelligent, ethical, and religious mind of today.

There is, then, no equality in the Ten Commandments, and, I repeat, no word of love except as limited to those who love God and keep his commandments. When we come to consider *justice*—one of the three attributes most often associated with divinity (love, justice, and mercy)—justice is the

most honored, the most sought-after word in the American vocabulary (except the word *freedom*), and yet we find it completely absent from the Ten Commandments. On the contrary, there exists in the Second Commandment (King James version) *the most unjust, the most abhorrent pronouncement ever made to man*—a divine threat of “visiting the iniquity of the fathers upon the children of the third and fourth generation of them that hate me.” (The Catholic Douay version has a slightly different wording, but the meaning does not differ.)

Such a pronouncement is vindictive in nature, carrying this vindictiveness beyond the grave, inflicting upon the innocent unborn penalties for transgressions which they never committed. This pronouncement is the worst in its moral attributes ever promulgated to satisfy the vengeful rage of a jealous God when he encounters hate instead of the demanded love. This threat is a punitive concept which mankind on the whole today scathingly repudiates as the very antithesis of justice; and yet it is found in a divine code handed down by the God whom the Hebrew-Christian peoples worship today as God the Creator, God the Father, God the Lawgiver, the God of justice, love, and mercy.

Is this the God in whom the Congress of the United States and the people of the country actually wish to place their trust? Is this the God the Father Almighty, Maker of Heaven and Earth, Ruler and Preserver of Mankind, to whom we shall pray for spiritual and material help in a world where, under his alleged beneficent rule during the entire existence on earth of his created “noblest work”—man, “made in the image of God”—he has succeeded in converting only one-fourth of the world’s population to trust in him (and most of them were originally converted by the sword), in a world where one-half still worship other gods, and a fourth worship no god at all?

Does this world-wide condition show that this God possesses divine power and exercises God-like control over the earth,

over man's destiny? The evidence is quite to the contrary. Why should the American people cling to this God for guidance and help when there is absolutely no trustworthy evidence that any guidance or help has ever been received which fulfills in the slightest degree the supposed benefits to be expected from this God, this Divine Providence, as defined in the quotation from *Webster's Dictionary* given above? No one can put his finger on any fact or facts which show that this God has been "guiding man as a race, or as individuals, to ends he has in view for them, or as preserving individuals from danger through his prescience, loving care, or intervention."

By all odds, despite the supposed favor of this God, the United States of America is in the greatest danger for national survival which has ever confronted it—and so are the other Western nations, opposed by the great communistic-atheistic combination of the Soviet Union and the Chinese People's Republic. History and present conditions support this ominous and appalling fact.

It can be stated as axiomatic that any anthropomorphic God who is "conceived of as guiding man as a race, and as an individual, to ends he has for them, or as preserving individuals from danger through his prescience, loving care, or intervention" and who fails abjectly to achieve these ends should not be trusted by the American or any other people.

Three tragic and world-wide paradoxes present the grim evidence of this God's failures:

1. As civilization advances, *man fights more*;
2. As man splits the atom, *the more he divides man*;
3. As man conquers space, *the more he threatens the world itself*.

It is as if the very Devil himself had taken command of "the great globe itself" as *his* "footstool," not God's. How long, then, will the American people as a whole suffer under the same super-religious illusion as that which pervaded the mind of Congress when it adopted the new motto?

Has this God "guided man as a race" when, actually, man, races, peoples, nations, are more divided by religion, color, rivalries, ideologies, national aspirations, than ever before in history, with the evident promise of conditions becoming worse rather than better?

Neither has this God preserved "individuals from danger through his prescience, loving care, or intervention." *He did nothing whatever to preserve six million racial and religious descendants of his Chosen People from the ovens of Hitler.* And he will do nothing to preserve the 180,000,000 American people from some tragic fate if they fail to supply the wisdom, the vision, the strength, the will, the unity, the purpose absolutely essential for their very existence.

Reverting to the Ten Commandments, if one does not find sufficient reason in them alone to become convinced that trust in this God is misplaced, one need only consider the innumerable passages in the sequent statutes and judgments which the God of the Israelites pronounced upon his Chosen People, either in person or through the mouths of the great legendary leader, Moses, and those of the Major Prophets. One of these passages is as follows:

But if ye will not harken unto me, and will not do all these commandments; . . . I also will do this unto you . . . I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. (Leviticus 26:14, 16, 25.)

What of the fulfillment of these vengeful threats? Second Samuel 24:15 relates: "So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men." Truly, "*Vengeance is mine . . . saith the Lord*" (Romans 12:19).

The *enemy* into whose hands the Israelites were to be delivered was the Babylonians, ruled by the great king-conqueror

Nebuchadnezzar. The record presents a black page in the book of the God of the Israelites. The sequence begins with the threat against the Chosen People by their own self-appointed God, as given in Deuteronomy 28:22, 49-50:

The Lord shall smite thee [with the sword].... The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth;... a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young....

This "nation from far" came in 586 B.C., commanded in person by Nebuchadnezzar, conquered Palestine, capturing and destroying Jerusalem, and carrying the Israelites into captivity—the Babylon Captivity of history. And then the Lord issued a nefarious decree—a decree that appals the liberty-loving heart of the modern American and which should destroy all trust in this God forever:

And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon.... And all nations shall serve him, and his son, and his son's son.... And it shall come to pass, that the nation and kingdom that will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. (Jeremiah 27:6-8)

What a travesty on the spirit of liberty! Here is a God, the very God of the Israelites, using a foreign king, the conqueror of his own Chosen People, to "consume them by his hand," to execute his own vengeance against the very people to whom he once declared the following covenant:

For I am the Lord your God.... For I am the Lord that bringeth you up out of the land of Egypt, to be your God.... And I will walk among you, and will be your God, and ye shall be my people. (Leviticus 11:44,45; 26:12)

Shall the American people put their trust in a God who not only delivers his own Chosen People into the hands of a tyrant-conqueror, but even threatens them with the sword, famine, pestilence, and destruction if they do not "put their neck under the yoke of the king of Babylon"? Shall American prayers for aid, help, and guidance ascend to this God from the hearthstones of the 52 million families in the United States, knowing how this God betrayed unjustly the Twelve Tribes of Israel? The very thought is abhorrent to the emancipated, liberal mind of those who denounce this God as far beneath—in ethics, honor, love, justice, and mercy—the high-souled American of today who will not follow in life, deed, or thought the un-God-like example spread over the pages of the Pentateuch and the Major Prophets.

But worse still can be found in the judgments of this God setting forth the dire penalties which the Israelites would suffer during the conquest of Palestine by Nebuchadnezzar. There is no more horrible fate for any people than to inflict cannibalism upon them. There is no record in any other of the major religions of a similar judgment against those who disobey a god, as in the Bible:

And ye shall eat of the flesh of your sons, and the flesh of your daughters shall ye eat. (Leviticus 26:29)

And thou shalt eat . . . the flesh of thy sons and of thy daughters . . . His eye shall be evil toward his brother, and toward the wife of his bosom. . . . Her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter. (Deuteronomy 28:53,54,56)

What more terrible judgment was ever given against a besieged people in all the pages of history, religious or secular? *Cannibalism* because the Israelites did not "harken" unto him, "do all his commandments," comply with his "judgments" and observe his "covenants"!

No people dare *trust* in a God unless they believe in him as

a Supreme Being, possessing all the attributes of divinity. Let those American religionists who still *believe* in the divinity of this God after reading the above diabolical judgments, present their reasons for such belief. It can only be done by making black white, evil good, false true, illusion fact, self-deception self-conviction.

After quoting the above savage threats and punishments from the God of Israel himself upon his Chosen People if they do not "walk in his statutes and keep his commandments," it seems appropriate to invite the attention of the members of Congress to a very enlightening and interesting book, *The Sacred Writings of the World's Great Religions* (selected and edited by Dr. S. E. Frost, Jr., Bachelor of Divinity and Doctor of Philosophy). In this book there are selections from the sacred writings of the twelve leading religions of the world: Christian, Jewish, Moslem, Zoroastrian, Shinto, Taoist, Confucian, Buddhist, Jaina, Sikh, Mormon, and Christian Science.

In the Introduction, Dr. Frost writes: "For here are selected masterpieces of the world's great religions, which have given to countless millions comfort, guidance and inspiration." One of the "selected masterpieces" is the twenty-sixth chapter of Leviticus, from the Old Testament, quoted in full. That chapter might be classed as a *literary* masterpiece, but no reasonable human being will honestly class it as a *religious* masterpiece, giving "to countless millions comfort, guidance and inspiration." On the contrary—as Dr. Frost, an ordained minister of the Congregational Church and Instructor at Brooklyn College, should have known—it does exactly the opposite, creating in the minds of the Israelites fear, awe, abject terror, horror, distrust, and dismay, all for the purpose of compelling obedience to this vindictive God.

The contents of this chapter constitute the most horrible, unjust, and tyrannical religious laws and threats contained in any religious book known to civilized man. The entire chapter

is only equalled in its repulsive features by the 32nd chapter of Deuteronomy, not quoted in Dr. Frost's book. Both chapters are those of a Satan, a veritable devil, a vengeful savage, rather than of a supposed God of justice, love, and mercy. They are those of the God who declared in Deuteronomy 32:35: "To me belongeth the vengeance . . ."

Another great tragedy of Dr. Frost's book is that it quotes from the New Testament the vindictive threats of eternal damnation and punishment by fire and brimstone uttered by Christ himself, supplementing and emphasizing the above-declared "vengeance" of God the Father quoted above from Deuteronomy 32:35. These threats are as follows:

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell. (Matthew 10:28)

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (Matthew 10:33)

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. (Matthew 25:41)

But I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. (Luke 12:5)

But he that denieth me before men shall be denied before the angels of God. (Luke 12:9)

Plainly, there is nothing of the Sermon on the Mount in the above quotations from Christ. Nor can it be asserted that by "fear" Christ meant the word to mean "awe and reverence" but not dread, shuddering terror, apprehension of harm, etc. Such an interpretation is completely untenable in view of the fact that a terrible punishment—eternal condemnation in hell—is the penalty prescribed in each case. One does not issue a command and prescribe a direful penalty for its disobedience unless the command is meant in its literal sense.

Reverting to Leviticus, not only was cannibalism decreed

upon the Israelites if they should break the commandments, statutes, and judgments of God, but *personal slavery* was commanded to them as a perpetual divine institution in Leviticus 25:44-46:

Both thy bondmen, and thy bondmaidens, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. And ye shall take them for an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever. . . .

In the light of this edict for *perpetual slavery*—of which all too many Americans are completely ignorant—and the continuance of Negro slavery in the United States until the Civil War brought about its destruction, how vain and futile was President Lincoln's invocation to this same God in his Second Inaugural Address of March 3, 1865, as the war was drawing to a close:

Yet if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn by the sword, as was said three thousand years ago, still must it be said "the judgments of the Lord are true and righteous altogether."

Lincoln's quotation is from Psalm 19:9—a book which according to biblical chronology was composed by King David a scant three hundred and fifty years after God had enjoined perpetual slavery upon the Israelites. There is no record extant that there has ever been any divine revocation of the slavery edict, nor is there a word in the New Testament of such revocation. Neither Christ nor the Apostolic writers ever renounced or denounced slavery. On the contrary, Paul and Peter counsel servants (i.e., bondmen and slaves, according to *A New Stand-*

ard Dictionary of the Bible) to be content with their position, to obey their masters, as they likewise counsel masters to be considerate of their servants (I Corinthians 7:21; Ephesians 6:5; Colossians 3:22; Colossians 4:1; I Timothy 6:1; I Peter 2:18).

Whence came Lincoln's concept of a God who, having instituted slavery *forever* among the Israelites, would now, some 3,450 years later (according to biblical chronology), without ever having revoked the original edict, support the eradication of slavery by war in the United States? Can it be possible that in all of Mr. Lincoln's reputed reading of the Bible, he had never chanced to read the direful edict of Leviticus 25:44-46? And if he gives credence to the Old Testament verse in the Psalm as to *judgments*, he must likewise give credence to another Old Testament verse in Leviticus about *slavery*. They both came from the same Bible, the "revealed word of God."

When this point is acknowledged, as it must in all truth necessarily be, it must be realized that it was not the "arrows of the Almighty" that were winning the war, but rather the "shot and shell of northern guns"; that it was these agencies of man that were to bring about what Lincoln mistakenly called the "judgments of the Lord."

I feel that it is important to bring into this discussion the fact that a great war President placed his trust in a God who, by his own attitude towards slavery, was ethically incapable of personally aiding in its eradication in the United States. Such an act of the part of this God would have been completely out of character.

It is important also to discuss Lincoln's attitude and belief, because we now find our Congress placing the trust of the American people in this same God—a God who wished to withhold the knowledge of good and evil from mankind for fear that man would become "as gods"; who was so lacking in wisdom as to create man "in his own image" and then, some

656 years later (according to biblical chronology) repent "that he had made man on the earth" and vindictively "destroy them with the earth," except Noah and his family; a God who rained "brimstone and fire from the Lord out of heaven" upon Sodom and Gomorrah and "all the plain, and all the inhabitants of the cities . . . because the cry of Sodom and Gomorrah is great, and because their sin is very great."

This divine lesson and example to man of how to destroy whole cities with brimstone and fire—or atom bombs—is an example far more dreadful than the atom bomb attacks on Hiroshima and Nagasaki, because the biblical attacks were made by a vengeful God against his own peoples, and not as an act of war against an aggressive and treacherously guilty enemy. If there are those who decry Old Testament history as mainly tradition and folklore, and yet place implicit faith in Christ, it should be noted that Christ himself authenticated the destruction of Sodom and Gomorrah when he said in Mark 6:11, speaking of any city that would not receive his disciples, "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city."

Another example of this *non-benevolent* God ("The Lord is a man of war: the Lord is his name"—Exodus 15:3) is found in Deuteronomy 2:33, 34 and 36:

And the Lord our God delivered him [Sihon] before us; and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain . . . The Lord our God delivered all unto us. . . .

There can be no doubt that Lincoln's trust in the judgments of the Lord was absolutely misplaced; it was based upon a complete misconception of the actual character and attributes of this God. There can be no doubt, either, that there was a similar misconception on the part of the Congress when in 1956 it obligated 180,000,000 Americans to place their trust in

this *slavery-commanding, slavery-perpetuating* tribal war-god of the aggressive and conquering Israelites, warriors for many hundreds of years.

The list above given of war atrocities could go on almost interminably from other books of the Old Testament. Many pages of the Pentateuch, Joshua, I and II Samuel, I and II Kings, present a succession of wars and conquests ordered, supported, and justified by their God, all unworthy of any supernatural being supposed to possess a God-like character. Every type of war, every atrocity, every act of genocide in the wars of civilization had their example set forth in the pages of this "revealed word of God."

In fact, the whole Pentateuch and the books listed in the preceding paragraph present a manner of religious life, a system of laws and punishments, a harsh and cruel religio-totalitarian regime completely alien to the civilization under which we in America live today. This is amply proved by the experiences of the Puritans in the early days of the settlement of America. They first established a Bible state, a Puritan oligarchy, based upon the Old Testament, replete with "floggings, cutting off ears, and hangings." For example, in 1642 twelve "capital laws" were established, each based upon a given scriptural sanction from Exodus, Leviticus, Numbers, or Deuteronomy. In each case the punishment of death was mandatory. However, within a generation their scripture-patterned laws and religious tyrannies were fast disappearing, and in 1691 the Bible state was legally destroyed, except as regards witchcraft and the Salem executions in 1692. But the same God-given commands still remain in the Bible, and the same God remains, though partially whitewashed, purged, purified, sublimated!

The contrast between the dreadful prohibitory and punitive articles of the biblical statutes and judgments pronounced by the biblical God and the wise, just, humane, merciful statutes of the Congress of the United States and the benevolent allied

decisions of the Supreme Court is so absolute that the modern mind is appalled at the thought that any American could possibly trust in the God who established the system under which the Israelites were compelled to live. No people anywhere in the world would ever willingly consent to live under such religious tyranny. Neither in 1865, nor in 1956, nor today in 1962, can the Jewish-Christian world believe that "the judgments of the Lord are true and righteous altogether."

It is incredible that the Congress would consider for a moment sullyng its past record for wisdom and judgment by placing the trust of the 180,000,000 people of the United States in a God who is so completely lacking in the concepts of the Brotherhood of Man, the dignity and worth of the individual, the equality of all before the Infinite, the right to worship the Infinite in one's own way, the right *not* to worship anything supernatural whatever, and the right to live under man-made laws exemplifying the principles of religious, civic, ethical and social freedom, and justice, tolerance, love and mercy.

The *American people* do not place their trust in a candidate for the Presidency until he has achieved distinction as a man, as a citizen, as a statesman; they do not elect him until he has gone through a grueling campaign where he is subject to constant scrutiny, incessant questioning, and a process somewhat equivalent to a psychiatric and psychological testing and analysis. But *the American Congress* pledges the trust of the whole people in a God whom not one has ever seen, has ever heard deliver an address; in a God who has never submitted himself to critical questioning or submitted any evidence whatever, except in the Bible, as to his qualifications for this trust.

The Old Testament is challenged as a "revealed" holy book by many eminent scholars and critics as "a collection of many separate pieces of writing, by many different unknown writers, through many ages of Hebrew history . . . comprising ancient

traditions, folklore tales, Babylonian and Egyptian myths, legends, and priestly fabrications." Of the New Testament it has been said that "every book is a forgery of the Christian Church. . . . wrought with definite fraudulent intent . . . comprising every form of religious lie and fraud . . . the work of priests . . . for purposes of domination by fear and greedy exploitation through imposture upon credulity" (*Forgery in Christianity*, Wheless, 1930).

One of the great figures of our times, Albert Schweitzer, a man honored the world over as a religious humanitarian, has this to say of the very Christ upon whom the New Testament is based:

The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of Heaven upon earth, and died to give his work its final consecration, never had any existence. He is a figure designed by rationalization, endowed with life by liberalism, and clothed by modern theology in an historical garb. (*The Quest of the Historical Jesus*)

7. CAN WE TRUST IN THE GOD OF THE SECOND REVELATION OF THE NEW TESTAMENT FOR GUIDANCE AND HELP?

THE ABOVE DISCUSSION has, in general, limited itself to the God of the Old Testament, and now a very important question presents itself. If it should be considered by some so-called Modernist Christians that the Jehovah-God of the Old Testament is *unworthy* of the trust of the American people, could not the God of the New Testament, the Father of Our Lord and Saviour Jesus Christ, be considered *worthy* of this trust?

The answer to this question is that the God of the New Testament is no other than the God of the Old. This is declared by Jesus himself in Matthew 22:31-32: "... have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" In asking this question, Christ was quoting from Exodus 3:6, in which Jehovah-God said to Moses: "I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob."

It is impossible, therefore, to assume logically the existence of two different Gods, the one the God of the Old Testament, the other the God of the New. They are one and the same, and if the God of the Old Testament be considered as unworthy of trust by the modern Christian world, because of the repeated biblical revelations of the malevolent elements of his character, so must the God of the New Testament. There is no escape from this conclusion!

In addition, it is plain that from the standpoint of the Jews of this country, if the Modernists cast aside as unworthy of trust the Jehovah-God of the Jews, one would be casting aside the God of the four million Jews of the United States over fourteen years of age who proclaim the Jewish faith. This was certainly not the intent of the Congress—it had no desire to renounce the God of the Jews! So it must be assumed that the God recognized by the Congress is the one and the same Jehovah-God of the Old Testament and the Trinitarian God of the Second Revelation of the New Testament.

Another impenetrable wall in the way of separating the two Gods is the fact that Christ not only defined God as the God of the Old Testament as well as of the New, but that he also recognized the *laws* of the Pentateuch and the writings of the prophets as forever binding when he said in Matthew 5:17-18: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto

you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (The word *laws* as used by Christ is defined in *A New Standard Dictionary of the Bible* as referring to the "expressed will of God, and usually to the Mosiac law or the Pentateuch.")

Recognizing, however, that there is a modern cult in the United States (a sect of so-called Modernists) which is more a Christ-cult than a God-cult, and which propounds the doctrine that Christ brought *a new revelation* to man, and that whatever in the Old Testament is contrary to the so-called *Christian ethics* is to be completely discarded, and that only the teachings of Christ and the Apostolic writers are to be accepted as doctrine, we come now to consider whether the Modernist Christians among the American people should accept this latter view and place their trust in the Triune God of the New Testament—the Trinity: the Father, the Son, and the Holy Spirit—thus discarding the Jehovah-God of the Old Testament from the concept of the Christian God of the New.

This brings up the pertinent question: Is this modern, purified, purged, and sublimated God of the Trinity, who, the Christians of today declare is a God of Justice, Love, and Mercy, in truth completely divested of the wicked, malevolent, even Satanic attributes of the God of the Old Testament? Again we go to the Bible, to the New Testament.

First, this God of the New Testament *is to be feared!* Christ in Matthew 10:28 warns: "And fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell." And in Luke 12:5, Christ again warns: "But I will forewarn you whom ye shall fear. Fear him which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." And in Hebrews 10:31, Paul writes: "It is a fearful thing to fall into the hands of the living God."

Any preconceived idea that to fear God is to worship him

in "awe and reverence" is utterly contrary to the above quoted teachings of Christ and Paul. In the sense in which these verses are used they are intended to instill into the sinner a "paralyzing sense of terror," a repetition of God's warning to the Israelites in the Second Commandment that he will show mercy only to those who love him and keep his commandments.

Second, Christ limited God's love to man both arbitrarily and selectively. He said in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This verse clearly portrays fixed and irrevocable limitations to the universality of God's love. Contrary to its real meaning, it is falsely interpreted in Christian minds as expressing the very heart, core, and substance of God's love to man, as the very bulwark and pledge of that love—but the real meaning is a threat and an ultimatum. It presents a terrible alternative—that those who do not believe in the "only begotten Son" will not be loved but, on the contrary, will be so *hated* that they are condemned to perish—to be cast forever, for all eternity, into the biblical hell "burning with fire and brimstone." Satan himself has no such fiendish designs on those who do not believe in him or serve him!

Third, the New Testament God is not a God of Mercy save and except to those who love him and keep his commandments—exactly the same principle as applied by the God of the Old Testament! There is no justice, no divine mercy in "For whosoever shall keep the whole law, and yet offend in *one point*, he is guilty of all" (James 2:10), nor in "Therefore hath he mercy on whom he will *have mercy*, and whom he will hardeneth" (Romans 9:18), nor in "For he shall have judgment without mercy, that hath shewed no *mercy*" (James 2:13). Nor is there mercy in the long list of eternal condemnations which I quote further on, in discussing the teachings of Christ, and which constitute the most ironclad impediments to entrance into

heaven contained in any of the world's existing religions.

There is, then, neither divine justice, divine love, nor divine mercy in the God of the New Testament. *Justice* given only to those who "keep the whole law" is not justice; *love* only to those who "love him and keep his commandments" is not love; *mercy* only to those who "believe on the beloved Son" is not mercy! No American of today who is imbued in his soul with the virtues of justice, love, and mercy can place his trust in a God who does not exemplify these virtues to the very pinnacle of divine perfection. What American of this space age will trust in the God who *revealed through Christ*: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron"? (Revelation 2:26, 27.) Shall we trust in a God who has *that* destiny for *all* the nations—we who abhor the idea of totalitarian "rule with rod of iron"? Such a trust is undeniably a compounded absurdity, evident to all.

This, then, is the answer to the compelling question: Can we trust in the God of the *Second Revelation* of the New Testament?

8. DOES THE BIBLE TEACH THE UNRESTRICTED AND UNIVERSAL FATHERHOOD OF GOD AND BROTHERHOOD OF MAN?

ONE OF THE great illusions and hypocrisies of the Jewish-Christian world is its boasted belief in the universal Fatherhood of God and the Brotherhood of Man—but the truth is that in the

Bible there is neither! There is not one iota of the Fatherhood of God in God's ultimatum in Genesis 9:5, 6:

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.

What a horrible succession of denials of "Godhood in its paternal aspect"! First, God himself requires the blood of man. Second, God requires the blood of man at the hand of every beast. Third, God requires the blood of man at the hand of every man's brother. Fourth, God establishes the law of the *Avenger of Blood*. This latter is a rite of the primitive family, clan, or tribe now utterly discarded by civilized man. And the greater tragedy is that God declares man "made in the image of God"! No wonder that man has the dual nature of good and evil—he was endowed with it by his boasted Creator, who nevertheless attempted to deprive man of the "knowledge of good and evil."

Other denials of the common Fatherhood of God and the Brotherhood of Man are found in Deuteronomy 7:14, 16, 22, 23, 24 where God makes the following pledge to his Chosen People:

Thou shalt be blessed above all people. . . . And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them. . . . And the Lord thy God will put out these nations before thee little by little. . . . But the Lord shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven; there shall no man be able to stand before thee, until thou have destroyed them.

There are similar verses throughout the Pentateuch, Joshua, and Judges, all showing that there was neither Fatherhood of God

nor Brotherhood of Man, *except among God's Chosen People!*

All other neighboring tribes and peoples were *enemies* of the Israelites, not brothers, by direct command of their God. All neighboring tribes and peoples, as well as captives in war, were subject to slavery by the Israelites, in which institution there can be neither Fatherhood of God nor Brotherhood of Man. And no amount of rationalization can wash out the above verses—all a part of the "revealed word of God." Neither can any hypocritical charges that they are *allegorical* alter this basic fact—they appear in the only book which gives the Hebrew-Christian world the picture of their common God—in the only book which for many centuries has constituted the only accepted, authentic religious dogma and spiritual guide for both Jews and Christians.

Not only do such verses denying the Fatherhood of God and the Brotherhood of Man exist in the Old Testament, but they are found also in the New Testament. It was Christ himself who set the favored Jew against the forbidden Gentiles and Samaritans when he commanded:

... Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. ... And whosoever shall not receive you, nor hear your words, when ye depart out of that ... city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. ... I am not sent but unto the lost sheep of the house of Israel. ... I pray for them: I pray not for the world. ... (Matthew 10:5, 6, 14, 15; 15:24; John 17:9).

Nothing in the entire New Testament could be plainer than these words. Christ taught Brotherhood *only in Christ!*

In Acts 13:17 and 19, Paul preached: "The God of this people of Israel chose our fathers, and exalted the people. ... And when he had destroyed seven nations of the land of Canaan, he divided their land to them by lot." Is this an

example of the Fatherhood of God and the Brotherhood of Man? Was it an example when "the angel of the Lord smote [Herod] because he gave not God the glory"? (Acts 12:23.) Plainly, if one did not glorify God, one could not belong to the Fatherhood of God. There is no universality of the Fatherhood in this jealous, vindictive, murderous measure. To murder a human being "made in the image of God" for such reason is a complete denial of the Fatherhood. No human father of today worthy of the name would ever stoop to such a despicable act!

There is no universality of Fatherhood in the God of nature's creation of man. Of what use is it for the Jewish-Christian world to proclaim that "God hath made of one blood all nations for men to dwell on all the face of the earth," when the vital factor is that this nature's God *should* have made of *one color* all the nations of men? It is *color* today which is of primary importance, not blood! It is *color* which today is dividing the peoples and nations of the world into new and formidable blocs, such as the fast-emerging Asian-African colored bloc, whose influence is constantly increasing in the United Nations, to the detriment of the Jewish-Christian world.

This all-wise Creator *should* have made of one color all races of men: White . . . *White* is the color of sunlight, of highest brilliance, of transparency, the color that *only* and *above all* contains all the colors of the rainbow, such that when a ray of light is passed through a prism of flint glass, it is broken up into the seven primary colors: violet, indigo, blue, green, yellow, orange, and red. White is the color associated with purity, innocence, truth; the color of ritual cleanliness, the color which all nonwhite races envy in their hearts because of its superior qualities and significance. It is the favored biblical color itself:

Let thy garments be always white . . . angels clothed in pure and white linen . . . and his raiment was white as the light . . . though

your sins be as scarlet, they shall be as white as snow . . . made them white in the blood of the lamb . . . his head and hairs were white like wool, as white as snow . . . and they shall walk with me in white: for they are worthy . . . and I saw a great white throne.

On the other hand, *black* is the biblical color of darkness, wickedness, death, Satan, of *desolation* and *mourning*: "For thus hath the Lord said, The whole land shall be desolate. . . . For this shall the earth mourn, and the heavens above be black: because I have spoken it. . . ." (Jeremiah 4:27, 28.)

Did this Creator foresee "the rising tide of color" which now, if allied with the Soviet-Chinese bloc, would threaten to turn the control of world affairs and the United Nations to the control of the Soviet-colored races? Can we say that it was a part of divine wisdom to give mankind this increasing handicap of color consciousness, now so evident in the sudden eruptions in the African continent? Can we, as Americans, trust in a God who lacked the wisdom to make the pathway of man—his creature—*less* thorny, rather than more? Where is the Fatherhood of God and the Brotherhood of Man when, in April, 1961, two well-known Negro leaders (one in the United States, the other in Africa) stated publicly and positively, "I hate all white men"?

The author of the Declaration of Independence himself wrote the following lines concerning the Negro in America: "Nothing is more certainly written in the book of fate, than that these people are to be free; nor is it less certain that the two races, equally free, cannot live in the same government. Nature, habit, opinion, have drawn indelible lines of distinction between them."

And Abraham Lincoln in the Lincoln-Douglas Debates, made the following statement:

I have no purpose to introduce political and social equality between the white and black races. There is a physical difference between the two which, in my judgment, will probably forever

forbid their living together upon the footing of perfect equality. . . . I, as well as Judge Douglas, am in favor of the race to which I belong having the superior position. . . . I agree with Judge Douglas that [the Negro] is not my equal in many respects—certainly not in color, perhaps not in moral or intellectual endowment.

In the distinguished biography of Thomas Jefferson by Gilbert Chinard, Pyle Professor at Princeton University, we find these words: "The author of The Declaration of Independence had proclaimed that all men are born free and equal, but he never thought that women, Indians, and newly enfranchised slaves should be admitted to the same rights and privileges as the other citizens."

Another biographer, Nathan Schner, writes:

. . . yet it should be emphasized that Jefferson did not at any time consider the Negroes as the possible political and social equals of the whites in this country. They could not live side by side, once the Negroes were set free, he said, because of the "deep-rooted prejudices entertained by the whites; ten thousand recollections by the blacks of the injuries they have sustained; new provocations; the real distinctions which nature has made; and many other circumstances will divide us into parties, and produce convulsions. . . ."

Recapitulating the preceding pages, it is evident that—

1. There is no universal Fatherhood of God or universal Brotherhood of Man in the Bible: and without these there can be no *equality* among God's creatures.

2. The Creator did *not* create all men equal. The word *equal* is used twenty times in the Bible, the word *equality* once, but in no case does either of the words mean that God's creatures are *equal as human beings* or that *equality* exists between them. From beginning to end of the Bible, the evidence is completely to the contrary.

3. The words "that all men are created equal, that they

are endowed by their Creator with certain inalienable rights, and that among these are Life, Liberty, and the pursuit of Happiness" are *rhetorical* only. The words were *not* true when Jefferson used them, and Jefferson *well knew it*. What he knew in his heart was that "all men are made equal politically under righteous, man-made laws, that they are endowed by these laws with certain inalienable rights, and that among these are Life, Liberty, and the pursuit of Happiness."

4. Neither did Lincoln, the Great Emancipator, believe that all men are created equal. He did not believe the Negro his equal "in color," and "perhaps not in moral or intellectual endowment." He did not believe it probable that the two races could live together "upon the footing of perfect equality"; on the contrary, he stated in his 1854 speech: "... inasmuch as it becomes a necessity that there must be a difference, I, as well as Judge Douglas, am in favor of the race to which I belong having the superior position. . . ."

What conclusions must the American of today draw from the above considerations? They would appear to be:

1. The biblical God himself neither preached nor practiced equality. The American people cannot, therefore, trust in this God for aid, guidance, and help in establishing and maintaining equality.

2. Jefferson did not believe in equality, *except under the law*. The truth of this statement is borne out by the fact that freedom, equality, and justice among the American people are not guaranteed by the pious asseverations of the Declaration of Independence, but by the provisions of the Constitution. It is the Constitution, *not* the Declaration, which establishes and guarantees equality, life, liberty, and the pursuit of happiness. The Creator had a Constitution of his own—the Ten Commandments and the sequent statutes and judgments—but there was no "equal protection of the laws" therein, no Bill of Rights!

3. Jefferson's two remedies for the Negro problem were "emancipation and deportation." A Civil War was required to bring about emancipation; deportation is now out of the question; the South is now going through such a bitter struggle as to warrant headlines in a national magazine: "Will There Be a Race War in the South?" The Negro has not yet attained the status of "political and social equals of the whites" for which Jefferson considered him inherently unfitted. Negro leaders are appealing to "Christian principles" through the Southern Christian Leadership Council and through prayers to the Christian God and Christ for aid in achieving the liberty and equality they assert are their God-given rights. They will quote with due solemnity and reverence the famous inscription on the Liberty Bell, "Proclaim liberty throughout all the land unto all the inhabitants thereof" (Leviticus 25:10), but they overlook the fact that this liberty *was to be proclaimed to the Israelites only* at the "fiftieth year," the "jubilee year"; that the word "land" referred only to the land of the Israelites, which was the former land of the Canaanites, whom the Israelites had dispossessed; and most important of all, that the very same biblical chapter, Leviticus 25, contained further on, in verses 44-46, the establishment of perpetual slavery among the Israelites.

4. This God-proclaimed "liberty," therefore, meant nothing more than a formal proclamation every fifty years, limited to the Israelites in their own conquered land, not applicable to all mankind, and *not including the slaves of the Israelites*. How futile, therefore, for the some twelve million Negroes in the United States more than fourteen years of age to trust in this God for aid in the full attainment of the liberty they now demand under the Constitution and the laws!

It is appropriate now to refer to another quality or attribute of the word *trust* as given in Webster's *Dictionary of Synonyms*: "Trust implies an absolute and assured resting on that

which is its object." In this meaning there must be "affectionate dependence on the Creator" (Thomas Erskine)—dependence for aid in the fields of freedom, liberty, equality, justice, tolerance, criminology, war and peace, resistance to tyranny, scientific medicine as opposed to healing by magic and the laying on of hands, elimination of slavery where it still exists in the world, elimination of genocide, establishment of scientific birth control to prevent the "population explosion" now threatening the world, governments under democratic institutions instead of under totalitarian religious regimes such as imposed by God in the Ten Commandments and the sequent statutes and judgments of the Pentateuch.

There is no possible way for the orthodox Jew or Christian today in America to dispute the fact that "affectionate dependence on the Creator" for aid in these fields would be an act of infatuated delusion. There is not one single field of those listed above in which the teachings, policies, and laws now in universal use in the United States are not in direct and positive opposition to those set forth in the Holy Bible.

What would become of the America of today should we place our trust in the God of the Bible in those fields and follow the religious examples set forth in his "revealed word"? A realistic and honest answer to this question could only be that such a trust would bear the stamp of lamentable and inevitable futility. The 180,000,000 Americans following this vain path would, sooner or later, find themselves false to the profound and revered principles of American life.

The following four illuminating examples of such misplaced trust will be of convincing import.

1. The Statue of Liberty bears the noble inscription: "Liberty Enlightening the World," which the misguided assume to mean the "Liberty endowed by their Creator . . ." as expressed in the Declaration of Independence; but this interpretation has no semblance of truth in it! It is unmistakably clear that the

liberty enlightening the world is *American liberty*, not *God's liberty*. It is the liberty of the Constitution and of the laws of the United States of America, emanating from Constitution Hall in Philadelphia, the halls of Congress, and the lower legislative bodies of the states and municipalities, none of which bear any textual reference whatever to a divine source such as the Creator (except in the case of the national motto, the Pledge to the Flag and in judicial and administrative oaths, and some state constitutions).

We can thank whatever fate has guided the destinies of our country that this liberty does not have its fountainhead in the *nonenlightening*, restrictive, totalitarian, religious despotism of the Bible. There is not a trace of what the uninformed speak of as "biblical liberty" in the enlightening beams of freedom from this world-renowned statue which shed their radiance and inspiration to all the peoples of the world.

"Biblical liberty" does not include freedom of religion, freedom of worship, freedom *not* to worship, freedom to rebel against tyranny, freedom to speak out against any and all gods, freedom to live by man-made laws rather than by God-made laws, freedom to control the birth rate by efficient, scientific means. "Biblical liberty" includes *only* the freedom to worship the God and Christ of the Jewish-Christian Bible!

2. The Supreme Court Building in Washington is inscribed with the words EQUAL JUSTICE UNDER LAW, which mean *equal justice under the Constitution and laws of the United States*, not under the primitive, jealous, iniquitous provisions contained in the biblical Ten Commandments and the sequent punitive, cruel, vindictive statutes and judgments thereunder throughout the Pentateuch.

It was the boast of the Lord in Genesis 18:19 that "the way of the Lord" was "to do justice and judgment," but this boast was followed in the next chapter (verses 24-25) by the destruction of Sodom and Gomorrah and the cities of the plain

by "brimstone and fire from the Lord out of heaven," destroying "the righteous with the wicked," the innocent with the guilty. There was no measure of "equal judgment under law" in this monstrous deed.

3. Three well-known *nonbiblical* quotations from three different sources are typically descriptive of the administration of justice in the United States. They are "Mercy loosens the law," "Mercy seasons justice," and "Temper justice with mercy." Under these principles, there are many provisions in American laws which specifically provide for mercy—in the verdict of the jury, the authorization for suspended sentences, for remission of fines, for parole, for pardon, for maximum and minimum sentences, and many others. But there are no provisions for mercy in God's laws—he "loosens" no laws, "seasons" no justice, nor "tempers" justice with mercy.

On the contrary, we find him in his own Second Commandment, "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," and showing mercy *only* to those who love him and keep his commandments. Nor did he show mercy to his own Chosen People when he fulfilled Isaiah's prophecy in the destruction of Jerusalem "as a day of vengeance, that all things which are written may be fulfilled"—a vengeance involving "just retribution" because the Israelites had not loved him and kept his commandments.

Neither is there mercy in the New Testament to those who do not believe in Christ as the "only begotten Son," nor to those who are not baptized, nor to the scribes and the Pharisees, condemned in Christ's own words: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—an eternal punishment with neither parole nor pardon!

4. The existing "population explosion" presents a great challenge to this country and to the world. It is due primarily to the great sexual urge with which man is endowed—an urge

more animal-like than humanlike—a definite mistake of either nature or of the Creator, according to one's particular belief. Nor was there wisdom in establishing the age of puberty at fourteen for boys and at twelve for girls, nor in the menopause for women but none for men. Certainly a wise God would long ago have corrected these mistakes.

This excessive sexual urge is the father of poverty, of slums, of the increased crime rate, and to some extent of aggression, conquest, and wars in general. It is also the father of early marriages, coming, as many marriages do, under the manner of life existing today, long before the education of the young has been completed and before the husband has attained financial status and the ability to establish a home and rear a family. No one will claim today that either the American people or the other peoples of the world can trust in the Jewish-Christian God for aid or help in the solution of this pressing problem.

Furthermore, the Jewish and Protestant populations in this country face a disturbing situation. The time will come when the Catholic population, by reason of a higher birth rate, will exceed the Jewish and Protestant together. The present rigid opposition by the Catholic Church to scientific birth-control measures would then no doubt be made into law throughout the United States. Shall we trust in the Jewish-Christian God to prevent this type of religious despotism?

What are the biblical reasons for the condemnation by the Catholic Church of scientific birth-control measures? The official Church answer is clear, as given by Pope John XXIII in his Encyclical of July 14, 1961:

Genesis relates how God imposed on the first human beings two commands: that of transmitting life: "Increase and multiply" and that of dominating nature: "Fill the earth and subdue it" [Gen. 1:28], commands which complement each other. Certainly the divine Command to dominate nature is not aimed at destructive purposes; instead it is for the service of life.

One can only view with grave apprehension the Pope's interpretation of the phrases "destructive purposes" and "service of life," as he apparently means that birth control is "destructive" and *disserves* life. His interpretation should be viewed in contrast to a press dispatch from Washington to *The New York Times* of July 23, 1961:

The National Institute of Health have a budget this year of \$560,000,000, but not a cent is earmarked for what many consider one of the most serious public health problems in the world—the population crisis. The United States Government is doing nothing about this problem, despite the fact that leading officials privately say the population explosion threatens the nation's overseas economic development programs, stirs world unrest and ultimately could cause wars of simple extermination. The threats arise from the 140,000 people who are added to the world's population every day—a growth rate that the earth's food and mineral supplies cannot long sustain. . . . The United States' reluctance to deal with the problem stems from religious and political factors.

There can be no doubt that the "religious factor" is *the religious dogma* of the Roman Catholic Church, and that the "political factor" is *the Catholic vote*. The spectacle of this great country of 180,000,000 people refusing to respond to the appeal of the President of Pakistan for aid in the installation of birth-control measures in a country where the birth rate is excessive and poverty and disease are rampant leads the liberal to the conviction that our national policy is "destructive" and renders a "disservice" to the 88,211,000 unfortunate people of that struggling country.

As to the political factor in the Catholic vote, 78 per cent of Catholic voters voted for the Democratic ticket in 1960, in contrast to 51 per cent in the 1956 election. From the fact that the Democratic majority was only 118,263 for the Kennedy-Johnson ticket, it is plain that the Catholic vote decided the election. This is an unsavory attribute of present American

politics, at a time when the genuine, free American voter would like to see elections decided without recourse to bloc voting solely for race, religious, or color reasons.

Based on the above two reasons alone, the Congress should revoke the law adopting "In God We Trust" as the national motto and submit the question to a referendum of the people.

But there is another reason much greater than the above two. It is this: The Pope did not quote or refer to the principal foundation verses in the Bible for the Church's dogma concerning the use of contraceptives to avoid pregnancy. Disobedience to the two laws which the Pope quotes—"Increase and multiply" and "Fill the earth, and subdue it"—is not, under Church dogma, a *mortal* sin, but only a *venial* sin, while the use of contraceptives *is* a mortal sin—"a sin which deprives the soul of the right to everlasting happiness in heaven, and makes it deserving of everlasting punishment in hell . . . which cannot be pardoned without sacrificial confession" (*The Baltimore Catechism*, 1949).

Therefore, it is clear that the Pope purposely omitted the pertinent verses on which the anti-contraceptive dogma is based. They are as follows (Genesis 38:7-10, Douay Version):

And Er, the firstborn of Juda, was wicked in the sight of the Lord: and was slain by him. Juda therefore said to Onan his son: Go in unto thy brother's wife and marry her, that thou mayst raise seed to thy brother. He, knowing that the children should not be his when he went in to his brother's wife, spilled *his* seed upon the ground, lest children should be born in his brother's name. And therefore the Lord slew him, because he had done a detestable thing.

This act of Onan is the *onanism* of medical science and the dictionary—uncompleted coitus—a sin which the Lord considered deserving of the penalty of death, and which the Roman Catholic Church of today considers deserving of the penalty of hell, unless absolved in the confessional. From the Lord's

action is deduced the second of the two "laws of God" on which the Catholic Church bases its anti-birth-control dogma—but the Pope failed to quote or refer to it in any way in his recent encyclical.

How should the American people regard this God who inflicted the penalty of death on Onan "because he had done a detestable thing" for which no modern society enforces the death penalty? The deed was not a crime; it did not disobey any previous specific command of God; it is not a "detestable thing" under our own customs and laws; and, while having its psychological disadvantages, it is not actually forbidden by medical science; it is not considered a *crime* by the Catholic Church, but rather as a *sin*, and never, so far as the history of the Church discloses, has the Church ever inflicted the death penalty for its commission, even in the days of temporal power. This whole idea of the Modern Catholic Church is "detestable" in itself.

Can a single member of the Senate or the House of Representatives, in looking back at his vote for the new motto, and realizing that trusting in God means following his examples, actually wish in his heart to establish the death penalty for this particular offense? If his answer is no, he should immediately propose the revocation of the new motto, and the adoption of a nonreligious one.

One of the fundamental dogmas of the Roman Catholic Church is that *the Church is superior to the Bible*—that it is the duty and responsibility of the Pope to interpret every teaching found in the Sacred Scriptures. Under this dogma, Pope John XXIII, as well as preceding popes, could have interpreted Genesis 1:28 to mean that only such multiplication and replenishment as *would not* create the problems incident to a "population explosion," or which *would not* overpopulate areas of the earth not fitted to support such overpopulation, would be required by God's commands. But the Church chose to adopt

its present interpretation—with the sole, though disavowed, intention of increasing the number of believers in this God, and consequently communicants of the Catholic faith, to the detriment of mankind in general.

Similarly, Genesis 38:7–10 could have, with complete honesty, been interpreted differently. There is in these verses the only instance in the entire Bible in which such a penalty as God inflicted on Onan was pronounced for that particular offense; nowhere is there a direct command by God to establish the penalty of death to *all future offenders*. And again, the Church adopts the interpretation designed to increase the Catholic population throughout the United States and the world. It enforces this interpretation by listing the use of material agencies for birth-control purposes as a *mortal sin*, as well as the sin of onanism.

How long will the one hundred members of the Senate and the four hundred and thirty-seven members of the House continue to pledge the trust of 180,000,000 Americans in a God who slays a perplexed and tortured Hebrew such as Onan, without trial, without mercy, for an offense not even punishable by any law anywhere in the United States—or, in reality, anywhere in the world?

It would be an act of great courage and intellectual integrity of mind and soul for one member of each house of Congress to rise up before his colleagues and read Genesis 38:7–10, explain its significance, and move the revocation of the act adopting “In God We Trust” as the new national motto.

The very soul and essence of Truth proclaims that there could hardly be a more restrictive religion than biblical Judaism or biblical Christianity—with Christianity by far the more restrictive. Under the second, not a single departed soul is to enter the portals of heaven except through the gates of belief prescribed in the New Testament. The biblical Fatherhood of God segregates the unbelievers on earth, and, after death, the

saints in heaven, the sinners in hell—a segregation beyond the comprehension of the six million religious nonconformists of the country who do not believe in this God.

And what does the biblical Brotherhood of Man comprise? It comprises only "those who were of the church . . . inspired with the *holy spirit* . . . with the specific Messianic gift . . .," and in relation to one another were "brothers" in a "brotherhood bound to Jesus as God's Messiah," in the "oneness of the children of God." It further means in Christ's own words: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Therefore, all Jews who do not accept the Christian faith cannot belong to either the Fatherhood of God or the Brotherhood of Man—they can only be the deserted and abandoned Chosen People of their once Tribal God—a God now translated into the New Testament God and taken over by the Christians.

What a mockery of reason is the whole Jewish-Christian assemblage in the Bible of the mythological beliefs and pagan rites of Egyptian, Babylonian, and early Hebrew primitive peoples! These beliefs and pagan rites constitute divisive forces instead of unifying forces—not only to separate the Jews from the Christians but also the Jews and Christians from three-fourths of the worlds' population worshipping other gods, or none at all.

The Fatherhood of God has been preached by Christians for more than eighteen centuries, and the Brotherhood of Man by the Stoics for nearly twenty-three centuries. The doctrine thus preached has been acceptable as compatible with slavery and serfdom, with wars blessed and not infrequently instigated by popes and prelates, such as the eleven major Crusades; with the Massacre of St. Bartholemew; with the burning of such religious heretics as Joan of Arc, Bruno, Servetus, Savonarola, Huss, and tens of thousands of others—men, women, and children—during the Inquisition; with the execution of nineteen

alleged witches at Salem, Massachusettes; with the conquest and conversion of pagan Europe by the Roman Christian sword, of the Aztecs and Incas by the Spanish Christian sword, and innumerable other instances with which history is replete.

The true historical perspective of this awesome record is given in the following extract from *Man Is War* by John Carter:

Christianity, as a whole, has been the most rapacious and cruel nest of conquerors the world has yet produced, imposing its harsh rule by arms, by ideas, by wit, by force and fraud, until scarcely a corner of the earth but has seen bloodshed in the name of Christ, but has been subdued by Christian peoples.

In all this, however, it was only carrying out the examples of conquest, slaughter, and destruction under command of the Jewish Jehovah-God of the Old Testament, put into effect by the so-called Vicar of Christ on Earth, the Roman Catholic Pope and the Christian rulers of Europe, both Catholic and Protestant.

The Brotherhood of Man in the Bible is limited to only three aspects: *blood brothers*, *tribal brothers*, and *brothers in Christ*. Paul makes this doctrinal in I Corinthians 10:20, 21, as follows:

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that we should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils.

And Paul expresses the same doctrinal limitation in Titus 3:10. "A man that is an heritick after the first and second admonition reject [him]."

The American of today, therefore, should never place his trust in this biblical Jewish-Christian God who is, in fact, *the greatest separatist, the greatest segregationist, the greatest di-*

visive force in a world where true religion should *unite* mankind, rather than *divide*.

The mere existence of some eleven other major religions, scores of minor faiths, hundreds of pagan beliefs, shows the complete failure of the Jewish-Christian revelations to convince three-fourths of the world's population of their boasted divine origins and teachings. To the emancipated mind, any religion, such as the Jewish-Christian, which *divides* man on earth by God-erected walls, and separates and segregates the souls of the dead *for all eternity*—the *believers* in heaven, the *unbelievers* in hell—should be erased from the mind and soul of man, rather than be suffered to absorb them in pious delusions! How much longer will the American people follow this *ignis fatuus*, this false light in the sky supposedly coming from an imaginary heaven, which leads only to ultimate spiritual darkness?

Believe, believe, believe! Accept, accept, accept! These only are the open sesames to heaven. Not character, not conduct, not deeds—only blind faith, only complete subservience to a tyrannical, exclusive, totalitarian-type religious code, alien in its very nature to the soul of the modern, ethical, tolerant, just, loving, merciful, forgiving humanitarian of the America of today. And this humanitarian rejects as anathema the basic character and teachings of the God of this implacable code.

The sum total of the answers to Question No. 8 is, therefore, undeniably this: That neither by character, attributes, power, justice, love or mercy, nor by words or deeds, does this God exhibit the qualities recognized as the essential elements of divinity. Where these qualities are lacking, there should not be, there cannot be, abiding trust. If this God walked the streets of America today, his fate, as described by the late Dr. Andrew D. White, long president of Cornell University and author of *A History of the Warfare of Science With Theology in Christendom*, would be this: "His trickery, cruelty, and high-handed injustice, would quickly bring him into the criminal courts."

There is no other God of any of the major existing religions against whom such an indictment could be brought, except Allah, who is, according to the Koran, the Jehovah-God of the Old Testament. Do we wish to continue to place our trust in a God who could not even walk the streets of our cities without soon being subject to arrest for some kind of "trickery, cruelty, [or] high-handed injustice"? Dr. White's reasons for the statement quoted above are eloquently and convincingly set forth in his book which made a profound impression upon American religious thought following its publication in 1896. Apparently, however, the members of the Congress are still thinking in terms of the pre-Darwin, pre-White biblical God, disregarding all the evidences of science to the contrary.

9. IS THERE FREEDOM OF RELIGION AND WORSHIP IN THE BIBLE?

ANOTHER PROUD BOAST of many Americans of today is that they believe strongly *in freedom of religion and worship* under God, but this boast is shattered by the unchallengeable fact that in the Bible there is neither. The orthodox Jew must conform to the First Commandment: "Thou shalt have no other Gods before me," which permits him no freedom of choice as to which God he shall serve; he must observe Exodus 22:20: "He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed," which permits him no freedom whatever as to which God he shall worship; he must never deny or forget Leviticus 25:38: "I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God."

The terrible penalties for the Israelite offender prescribed in the Hebrew Torah (the Pentateuch) are well known to all

readers of the Old Testament—they constitute a religious code so tyrannical and severe that it has no place in either modern religious observance or secular jurisprudence.

As to the American Christian of today, the Ten Commandments are accepted as binding on them equally with the Jews, and are coupled with the Sermon on the Mount as the fountain-head of American religious life and thought, though it is recognized that many professing Christians will no longer believe in the diabolical attributes of the biblical Jehovah-God. But these Christians nevertheless accept the fact that they must believe that this biblical Jehovah-God is, in truth, the God Almighty, the Father of Our Lord and Saviour, Jesus Christ. Did they not believe that, there would be no God and no meaning whatever to John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The processes of reasoning by which this Modernist Christian of today accepts the reality of the *existence* of the God of the Old Testament but will not accept the reality of the *attributes and character* of this God as set forth in the Old Testament present to the emancipated mind of the six million non-conformists over fourteen years of age now residing in the United States a problem which is impossible of solution except by the methods of psychiatry or psychology.

The honest Christian must recognize that if he is to die as a Christian and then receive his reward in heaven, he must *believe* in God and in his "only begotten Son"; he must serve both God and Christ; he must worship both God and Christ; he must be baptized. He has no choice—should he believe in other gods, serve other gods, worship other gods, neglect to be baptized, he is, in Christ's own words, cast "into everlasting fire, prepared for the devil and his angels." There is no escape. The divine fiat has gone forth!

We of the nonconformist group consider a religious liberal

as one who would permit full freedom of choice as to what religion to adopt and as to what God to serve and worship. But is that Christ's conception of a religious liberal? In Matthew 12:30 he says: "He that is not with me, is against me": and in Matthew 10:33: "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Christ's demands are plain from these two quotations.

The conclusion is inevitable—there is no religious freedom either in the Jewish-Christian God or in Christ. One *cannot* under God or under Christ be a disbeliever, an agnostic, an atheist, a heretic, a deist, a pantheist, an infidel, a heathen, a pagan. One must be, finally, *nothing but a Christian*: one who believes only in the Christian God and the Christian Christ and serves and worships them and them alone. All who believe, serve, and worship otherwise are doomed in a hundred threats in the pages of the New Testament to the biblical hell for all eternity. And this eternal condemnation automatically includes all those of the Jewish faith, as they do not believe that Christ was either the Messiah or the Son of God.

Not only is disbelief punished *after* death, but under the monstrous command in Exodus 22:18; "Thou shalt not suffer a witch to live," some three or four million so-called witches, wizards, sorcerers, heretics, were either burned to death, hanged, or imprisoned for life during the five centuries of the Catholic and Protestant inquisitions. Anyone accused of "selling his soul to the devil," of "believing or teaching otherwise than the Holy Church believes," of "holding falsely any other faith than that of true Christianity," of believing in the plurality of worlds, in an infinite universe, of blaspheming against the Holy Trinity—he, whether man, woman or child, was sent to the stake or to imprisonment for life in horrible dungeons.

And America itself was invaded by these frenzied tides of religious fanaticism rolling in from Europe—illustrating to what depths the human soul can descend when religious fanaticism

perverts human reason. It was the Puritans themselves who, coming to the shores of New England, seeking religious freedom, engaged in the Salem witchhunt in 1692 under the specific command of God pronounced in this infamous edict from Exodus. They executed nineteen so-called witches, thus adding up a sum total of witch-and-heresy-hunting which forever degrades the very Bible from which the inspiration for these crimes against humanity came. This American inquisition also degrades the very God who issued the iniquitous decree, as well as the Christian Church and the secular authorities who carried out these unjust and savage penalties.

That any Congress of the United States, any generation of Americans, will place their trust in the very God whose original command brought about all these stake-and-gallows executions shows a form of self-deception, of self-delusion, incomprehensible to the humanitarian mind not steeped in the seductions of Christianity.

Let every member of Congress, every citizen of America, recall that the Bible which Jewish rabbis, Catholic priests, Protestant ministers take into their pulpits as the basic testimony of their faiths—the Holy Bible, the “revealed word of God,” “given by inspiration of the Holy Ghost”—still contains in the original language or translation the command of the Jewish-Christian God the words: “Thou shalt not suffer a witch to live.” This command is part of the *law* which Christ declares he came “not to destroy but to fulfil,” and that “whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” This law has never been revoked by the God who “revealed” it—and the obligation upon Jews and Christians alike today is to continue to enforce it, as was done in the innumerable trials and executions from the fourteenth to the eighteenth centuries.

The only reason there is a reasonable amount of religious freedom in America today is that many of our people, con-

vinced by the irrefutable advances of science and not by any new revelations in religion, have cast aside much of the Bible and have refused to carry out many of the commands and teachings of the Jewish-Christian God and the Christian Christ. But in doing this they become subject—even if they still proclaim their belief and trust in this God and Christ—to the same penalties prescribed for those who do not keep *all the law*. (“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all”—James 2:10.)

A phase of the background of the whole question under discussion is of great importance: There are three significant religious sequences in the attitudes of our early political leaders towards the Divinity.

In the Declaration of Independence there are four references to a Deity: nature’s God, the Creator, the Supreme Judge of the World, and Divine Providence. There is no mention of the *biblical God* by name; on the contrary, the term *nature’s God* is used.

The Articles of Confederation of 1778 make only one reference to a Deity, in the words “The Great Governor of the Universe,” which follows the pattern of the deistic terms of the Declaration of Independence. In either document the terms used could refer *solely* to a *deistic Supreme Being*, but not solely to the theistic, anthropomorphic, personal God of the Bible.

It is left to the Constitution to omit all reference whatever to a Divinity. The framers of the Constitution, in full faith in the inspired provisions of that great document and in the budding genius of the American people for democratic self-government, rightly decided that no supernatural aid, help, or guidance whatever would be required to achieve the purposes of the Constitution; that the required powers were inherent in the political institutions established by the Constitution and in the stern sense of duty of the American people in carrying out

its provisions. They placed their trust in "We the people of the United States," in their ability "to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity . . ."

The framers of the Constitution thus declared their faith in the people of the country, not in some supernatural being in the skies. There was confident faith in *man*, not in God—faith in the sturdy soul of democratic America, not in the nebulous aid from the so-called Kingdom of Heaven. *That* faith has been more than justified, and for the Congress now to betray that faith and no longer to place its faith entirely in the Constitution and in the people of the United States is an incomprehensible reversion to the *Puritan Bible state*, so long ago disavowed, a *religious commonwealth* which antedated the Constitution by some hundred and fifty years and which was killed by the preposterous nature of the very laws of the biblical God himself.

The American Constitution, declared by Gladstone to be "the most wonderful work ever struck off at a given time by the brain and purpose of man," is completely devoid of appeals for divine support. But, in spite of this, it has achieved every purpose set forth in the Preamble; and the people of the country have supported it for one hundred and seventy-two years, through eight major wars and through many domestic and foreign crises, with increasing devotion and dedication.

What a blow to this Constitution and to the people of America for the Congress to indict both as no longer to be trusted to achieve the high purposes of the nation without supernatural aid! What a disparagement to publish before the world that the great problems facing the country were too formidable to be solved by the twentieth century "brain and purpose" of a unified American people attacking these problems *only* through constitutional powers and procedures! These unjustified reflections were, in effect, automatic indictments as-

serting that the American nation and the American people must have aid, help, and guidance from the Jewish-Christian biblical God to achieve their foreordained destiny.

This action of the Congress was fantastic in view of the fact that there is no proof whatever that such a God actually exists or that, if he does exist, he has ever or would ever answer any prayers or appeals for aid in any manner whatever. If the American people place the future of this country in the shadowy hands of an unknown God, we shall be putting our trust in a chimera—"a vain, frightful, or foolish fancy . . . a fantastic creature of the imagination." Further, if we dare, through misguided trust in this God, risk diminishing in any manner, shape, or form the will, the purpose, the energy, the mutual pledge to solve our problems by the traditional methods of the past hundred and seventy-two years, we shall be false to the Founding Fathers and to the great instrument which they created.

We must have *complete* freedom of religion and worship in this country, undiluted by congressional action. There is evident, of course, the spirit of *partial* freedom of religion and worship in the Declaration of Independence and the Articles of Confederation. Under each document one could be a *deist*, denying the Bible and both God and Christ—a deist such as was Thomas Paine, who believed in a *Supreme Being* but not in the "revealed God of the Bible." As a matter of fact, it would seem probable that Thomas Paine supplied the wording of the four references to a divinity in the Declaration of Independence.

On the other hand, there is *complete* freedom of religion and worship in the Constitution. Any American may follow any religion he desires, or choose any deity he wishes to worship, or walk with head unbowed to any supernatural being—the choice belongs *to him alone*, free from significant indications whatever from the Congress of the United States.

Unfortunately, however, the Congress has misguidedly

chosen to guide the religious thought of the American people so that, under congressional action, there is definitely no freedom of religion or worship. Every citizen is pledged by a definite pronouncement of the lawmaking body of the country *to the biblical God, to trust in him* and, by analogy, in the biblical Christ. The individual American who chooses to disobey this legal obligation resting upon him is a violator of the law of his country (Public Law No. 851, 84th Congress).

Do the members of Congress realize that the word "trust" implies an attitude of *worship*; that the word "God," as used in the new national motto, implies to almost all of religious America the biblical Jewish-Christian God? Do they *know* that *trust and worship* go hand in hand, that there can be neither one without the other? Do they recognize that America no longer faces the world religiously as it did under the Constitution *prior to 1956*—as a country relying solely on the strength of the nation and the purpose of its people— but following 1956, relying supinely as a nation and a people, under the action of the Congress, on the support and favor of the biblical Jewish-Christian God?

The record is all too clear. There is, first, no freedom of religion or worship under the Bible, and second, there is no freedom of religion or worship under the Act of Congress declaring "In God We Trust" as the national motto.

It is a painful and dismaying thought that though our people had progressed from the Puritan Bible state of complete dependence on God and the Bible to a reasonable independence from both as far as great decisions and actions are concerned, our Congress now turns our gaze backwards along the path toward the past—an incredible reversal of religious progress.

10. DOES THE BIBLICAL RECORD OF THIS GOD PORTRAY A TRUST FULFILLED OR A TRUST BETRAYED?

THIS QUESTION is of great significance—unless it can be shown by the biblical record that this God was in all things worthy of a trust reposed in him by another people, some 3,450 years ago, according to biblical chronology, the American people should be very chary of placing their trust in him today. Certainly, before doing so, they should ask themselves this question: Is there a record in the Bible of a particular people betrayed, abandoned, and forgotten by their God? In answering this question we need only give consideration to the biblical and secular history of the Israelites—the Twelve Tribes of Israel, the Chosen People of God.

The Israelites were proclaimed by their God as his Chosen People; he set their hand against all neighboring peoples and directed them upon the pathway of conquest of the land “from the river of Egypt unto the great river Euphrates” (Genesis 15:18):

... the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them. ... (Deut. 7:1, 2)

But history, both biblical and secular, records that these conquests turned to bitter ashes, and that the Israelites suffered sorrow after sorrow, degradation after degradation, until their final destruction and dispersion as a nation and people by Titus in A.D. 70. And it was the irony of fate that it was the Christ himself, the “Only Begotten Son” of the God of the Israelites, the unaccepted Messiah of the Jews, who prophesied this final

destruction and dispersal. Christ's prophecy in Luke 21:20, 22-24 is as follows:

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

This was a prophecy of a visitation of divine wrath by the God of the Israelites himself, of divine judgment, as a "day of vengeance, that all things which are written may be fulfilled." (Certainly, President Lincoln in 1865 could not have classed this visitation as one of the judgments of the Lord which are "true and righteous altogether.")

Had Christ so desired, he could have prayed to the Father while still on earth, or appealed to the Father after his ascension into heaven, A.D. 33, to spare Jerusalem, to avert such a terrible vengeance against the great seat of Israel and his own Chosen People. But Christ did neither; in fact, there seemed to be no expression of disapproval whatever, but rather something of acquiescence and satisfaction at God's judgment against those who had not received him as the Messiah. He even completely overlooked the merciful appeal of Daniel in Daniel 9:16: "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem. . . ."

But the awful prophecy was fulfilled—and thus was the Promised Land lost to Israel, "the land flowing with milk and honey," promised to the Israelites by their God as recorded in Exodus 6:4, 12:25 and Deuteronomy 18:9. Josephus records that when Titus came in A.D. 70, 1,100,000 were killed, 95,000

led away captive, and the very site of the city plowed over. Shall we Americans, in the very heart of the nuclear threat, place any trust in this same God to teach us how to save the great cities of our country and our allies from a fate similar in destructiveness to that which the Father of Our Lord and Saviour, Jesus Christ, and the very Christ himself, considered a just vengeance upon the Chosen People?

From this tragic end of the Chosen People and the Promised Land, *one* immutable fact stands out: *No people in the whole history of the human race were ever promised more by their God and received less*; and no people who worshipped any similar tribal god and trusted in his avowed favoritism for more than sixteen hundred years ever received such a dissembling reward—to be scattered over the face of the earth, wanderers, despised, with neither racial or national unity, homeless as a nation or a people for nineteen hundred years after the destruction of Jerusalem, during which period they were murdered, scorned, sequestered, and spoiled through the fanaticism of the Christian clergy and the greed and fanaticism of the Christian kings.

It was only fourteen years ago that the new homeland of the Jews, the State of Israel, was established, with no indication whatever that it was done by the Lord God of Israel but, rather, by the grace of the Allied Powers and the United Nations. No educated Jew of today, familiar with Jewish history, would ever claim that the promise of the Lord God of Israel to the people of Israel that they would be "above all people . . . blessed above all people . . . who would destroy their enemies with a mighty destruction" had been fulfilled in the slightest degree. On the contrary, their sad history shows only a people betrayed, abandoned, forgotten until a pledge by man (the Balfour Declaration of November 2, 1917), rather than a pledge by their self-proclaimed God, had been fulfilled in 1948.

Just as the Sun-God of the Pharaohs of Egypt "slew his enemies," so did the Jehovah-God of the Israelites slaughter his enemies, even including his own Chosen People—or permit them to be slaughtered.

No American today, looking at the tragic record of the Jews, and scanning the history of the nations and peoples of the world—the rise and fall of nations and peoples, not guided, governed, or ruddered by the God of the Bible, but by the earthly gods of chance, fate, or accident—should be so foolish as to repeat the fatal error of God's Chosen People in accepting the guidance of this God. The handwriting of their fate is on the wall! The Jews themselves should be the last to say that "The judgments of the Lord are true and righteous altogether."

We have now answered the ten questions presented in the early pages of this study. Not one of the ten questions could be answered favorably to the God of the Jewish-Christian Bible. No intelligent, inquiring, emancipated mind can read the Bible from beginning to end without arriving indubitably at the final conclusion that the God of the Bible is a "split personality" with a "split mind," a veritable Dr. Jekyll and Mr. Hyde, and an example of the dual evolutionary code of good and evil exactly the same as man himself. If one believes in nature's God and that this nature's God created man "in his own image," the inevitable conclusion can only be that when man looks in the mirror at his own image—admittedly an image of good and evil—he is looking at the reflection of the good and evil in the God who boasts of having created him. And the man who contemplates the image in that mirror is not going to be the man who wishes to place his trust in that God—despite whatever religious laws the Congress may pass.

11. OTHER GENERAL AND PERTINENT QUESTIONS

1. What are the special aids, helps, and benefits which the American people might expect to receive from their trust in this God? They must hope that in some supernatural manner they would receive guidance in their national and domestic affairs, as well as in their private lives. But they must also face this question: Is there anything in the Old Testament, or specifically in the conduct and teaching of the Jehovah-God, which would be of concrete aid? Can there be any positive help from a God who is a cruel, tyrannical religious despot, imposing a system of commandments, statutes, and judgment upon his people which are in every way alien to American life and civilization of today?

2. Futhermore, what aid, help, or guidance might be expected from the Almighty God of the New Testament? The God of the New Testament is the same as the God of the Old; Christ, the Son, is the gift of God to the world, but he cannot be any more divine in his attributes and character than God the Father. Consequently, if the American people cannot receive wise, judicious, and useful aid from the Father, how can such be expected from the Son?

3. Is there any aid or guidance which the American people might expect in the field of world political affairs? No sane man would wish to appeal to Jehovah-God after reading the record of the course of aggression and conquest upon which Jehovah-God set the feet of the Israelites. Neither should this same man, in this age of American and Western freedom, wish to conform to Christ's teaching: "Render to Caesar the things that are Caesar's, and to God that things that are God's." What were "the things that are Caesar's"? They were abject submission to the oppressive measures of arbitrary rule and military

dictatorship which accompanied the Roman arms in their conquered provinces—no voice, no vote or representation in the government, taxes so high that it was no longer necessary to tax Roman citizens, and, finally, subjection to all the whims of imperial tyranny as exemplified in the Herods and Pilates of the day, of which the histories of the times are full. Would this same Christ, if visiting Poland today, give the same advice to the Catholic people of Poland: "Give to Khrushchev the things that are Khrushchev's, and to God the things that are God's"?

Neither should this same American wish to conform to Paul's teachings: "For there is no power but of God: the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil . . ." (Romans 13:1-3).

Looking back in American history, had the Founding Fathers in 1776 and later trusted in the teachings of God, Christ, and Paul, there would have been no American Revolution, no United States of America, and the Jewish-Christian world would perhaps today be rendering to the modern Caesars—Khrushchev and Mao Tse-tung—the things that are theirs: tyrannical power, conquest, aggression, world domination, atheism, and the elimination of national independence and political justice from the world.

4. Turning to the domestic political scene, were the American people to trust misguidedly in this Jehovah-God, we might be living today under the Ten Commandments and the sequent Mosaic statutes and judgments. No more powerful dictator, whether religious or political, ever sat in the august seat of authority than Moses. At any moment, in any case, he could, *in the name of the Lord*, arrive at the judgment, assess the penalty, and oversee the execution of it. We who today denounce the dictatorship of a Hitler, a Stalin, a Khrushchev, a

Mao Tse-tung—what would we not have said of the religious dictatorship of Moses? There were no guarantees of a single civic right to the Israelites; on the contrary, practically all their rights, including all those basic rights which the American people and other Western peoples cherish so highly were taken away by the commandments and statutes thereunder. *There was no Bill of Rights under the Jehovah-God of the Old Testament!*

5. Should we trust in this God for judicial guidance in a murder case, when God himself makes man the “avenger of blood”? “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man” (Genesis 9:6). Nowhere on earth, save in the lowest savage tribe, is such a law or custom now in effect; no civilized people but have reached a stage of judicial ethics forever outlawing the “avenger of blood.”

6. What American of today would trust in this God for guidance in a modern parallel to God’s accusation in Genesis 6:5: “...the wickedness of man was great in the earth”? Would our people consent to accept a new “judgment of the Lord” that man should be destroyed “from the face of the earth” by another flood or by the fire “reserved . . . against the day of judgment and perdition of ungodly men”? We no longer believe in genocide, in great mass punishments in which the innocent suffer the same fate as the guilty. We know today what a demon of unrighteousness we called Hitler, Hoess, and Eichmann for their destruction of some six million Jews—only one five-hundredth of the present population of the world. What should we call this Jehovah-God for destroying practically every human being on earth, “both man and beast, and the creeping things and the fowls of the air”? Where was this God’s divine power, as the Creator, over this man “made in the image of God” if he must destroy all mankind for such a reason—repentance at having created man—and for such a purpose?

7. Shall we trust in this God for guidance and aid in the

fields of industry and commerce, social welfare, education, medicine, penology, legislation, science, finance, taxation, and all the other elements of a civilization such as that of the America of the twentieth century? The very thought is absurd!

8. This leaves nothing except the field of religion, in which the American people might expect aid, help, and guidance—aid, help, and guidance in the *ethical principles* which we apply in all the fields of human activity listed above. The basic element in the application of these principles is *conscience*—a conscience which “weighs and evaluates our every act in every field . . . the voice of God . . . the organ of moral judgment . . . the inner sense of a good manner of life in Christ . . . the moral scrutinizer of all human conduct . . . the supreme, the most sacred fact in human nature, to preserve which is essential, and to destroy which can only be the doom of the individual” (*A New Standard Bible Dictionary*).

9. The word “conscience” does not appear in the Old Testament; in the New Testament it means a knowledge of good and evil, of right and wrong, the quality of the soul of man which permits him to know when he has done wrong, to be conscious of guilt, and to repent for his sin. But this very God in whom Americans are pledged to place their trust attempted to prevent Adam—and the human race which descended from him—from having the “knowledge of good and evil,” threatening him with death should he eat of the tree of “knowledge of good and evil.” Did not this God know that man cannot have an effective, responsible conscience without knowing good from evil? How vain, then, to trust in this same God to aid, help, or benefit us in our problems in the great drama of life, half good, half evil! How vain to believe that “conscience is the voice of God,” imbuing man with the capacity for “moral judgments” as between right and wrong, good and evil! How vain when God himself in his attitude towards Adam showed no conscience whatever!

10. What shall we say of the supreme God of a religion in which demonology is an integral and inseparable component, in which one of the most important activities of Christ was the casting out of devils; in which he, the Son of God, teaches: "... In my name shall they cast out devils; ... they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17-18)? In Luke 9:1, Luke relates: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases." Can we trust in God the Father in these things taught by the Son? Things now known through modern medical science to be ridiculous and partaking of the nature of the witch doctor?

11a. What shall we say of an act of Congress which pledges the American people to *trust* unreservedly in this God, with no implications whatever as to the great *distrust* which swept over the Christian world when Copernicus announced the heliocentric theory, Bruno the plurality of the worlds, Kepler the laws of planetary motion, Galileo the revolution of the planets of Jupiter, and Newton the law of gravitation?

b) What shall we say of the Roman Catholic Church which then chose the path of torture, the stake, excommunication, and the Index Librorum Prohibitorum to preserve the falsehoods of the Bible?

c) What shall we say of the members of the 84th Congress who ignored the fact that Buffon, Hutton and Lyell established the true geological theories of the earth, thereby destroying the false biblical stories of the creation of the earth; that Darwin in his great books *The Origin of Species* and *The Descent of Man* exploded forever the Genesis story of the instantaneous creation of man and all living things by divine fiat; that Paine, Strauss, Greg, Huxley, Colenso, Ingersoll, White, Schweitzer and the host of Higher Critics and liberal Jews and Christians abandoned the thesis of the revelation or

inspiration of the Bible, the authenticity of miracles, and even questioned the historicity of Christ?

d) What, above all, shall we say of the American people who supinely accept the dictate of the 84th Congress to place their trust in this God when not one of the above well-known historical facts was reflected in the action of the Congress?

12. What, therefore, I repeat, shall we say of the determination of the Congress, in spite of the above evidence as to the fallibility of the sacred Scriptures, to pledge the American people to unlimited pious trust in this God in such a way as to mislead the unwary and the uninformed along the pathway of full acceptance of the Palmist's avowal in Psalm 141:8, 10: "... O God the Lord, in thee is my trust... Let the wicked fall into their own nets, whilst that I withal escape"? Is this the kind of trust the Congress proposes to the American people—an avowal to God of trust in him, coupled with a prayer that he be *not* merciful to the wicked peoples, the wicked nations? Does not this completely reject the deceptive modern conception of the Fatherhood of God and the Brotherhood of Man, of the justice, love, and mercy on which America prides itself today?

13. Surely if the Congress, in full integrity of congressional conscience, was determined on establishing confident and honest trust in this God, should the American people have been left to assume that the Bible, *as it stands*, still constitutes the true, complete, revealed, inspired "word of God," the perfect record and picture of this God? Should not the motto "In God We Trust" rather have read: "In the God of the *Modernist Christian* We Trust"? In this way the average believer of today would know that the God the Congress actually had in mind was the Jewish-Christian God pictured in the Bible *after every word, every deed* contrary to science, history, medicine, modern ethics, sociology, and the law had been purged from the Bible by the combined intelligence, wisdom, con-

science, and experience of the Jewish-Christian world today.

14. Would it not, in fact, be a wise move for some Committee of Congress, similar to the House Un-American Activities Committee, to investigate religion in this country? The first part of the investigation should be devoted to a thorough study of the God of the Bible—considering especially Question No. 3: Who is this God in whom we declare our trust? Question No. 4: From what source do we obtain our knowledge of this God? Question No. 5: Is this God worthy of this Congress-pledged trust? (Each of these questions has been considered at length above.)

The second part should be devoted to a complete psychiatric and psychological analysis of the personality of both God and Christ, along approved scientific lines, by distinguished psychiatrists and psychologists, using the Bible as evidence (in the absence of the "couch method") of deviations from the normal. Most certainly, every American who is pledged by his government to trust in this God is entitled to know whether there are evidences of abnormal or maladjusted "personality variants," "multiple personality complexes," or other psychoneuroses in the character and substantive nature of the Jewish-Christian God and the Christian Christ.

The third part should be devoted to a complete utilization of the electronic computer method of the solution of intricate problems. Several different computers, such as the IBM, the RCA, and the Univac, could be "programmed" with every pertinent factor in the Bible which would assist in the formation of a key to the religious understanding of the God in whom we are pledged to place our trust.

These three methods should give authoritative answers to whether these Gods are anti-democratic, anti-egalitarian, anti-libertarian, sadistic, warlike, jealous, vindictive, partial or impartial, just or unjust, merciful or cruel, forgiving or unforgiving, loving or hating, wise or foolish. They should also give

scientific answers to each of the twelve basic questions as set forth on page 12, above.

15. It might be advantageous at this point to indicate a possible line of investigation of the character of Christ. Was he a "multiple personality" as he walked the highways and byways of the Holy Land? Did he preach one thing and practice another? Did he preach love to his followers—even including his enemies—while he himself on many occasions did not practice it? The answers, according to the Scriptures, appear as follows:

a) He did not love the moneychangers, else he would have spoken gently to them and attempted to induce them to leave the temple without using the scourge to drive them out (John 2:15).

b) He did not love the world, else he would not have declared: "I pray for them [his disciples and followers]; I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9).

c) He did not love all mankind in general, else he would not have declared: "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24).

d) He did not love the Gentiles and the Samaritans, else he would not have said: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matthew 10:5).

e) He did not love the peoples of those cities which would not receive his disciples, else he would not have said: "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (Matthew 10:15).

f) He did not love the scribes and the Pharisees, else he would not have said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matthew 23:33.)

g) He did not love the people of Jerusalem, else he would

not have called down upon them the complete destruction of the city as "days of vengeance, that all things which are written may be fulfilled" (Luke 21:22). (*A New Standard Dictionary of the Bible* describes the destruction as "God's vengeance, the full meting out of just retribution, the fulfillment of Isaiah's prophecies.")

b) He did not love those who were unbelievers and unbaptized, else he would not have said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

i) He did not love his predecessors, else he would not have said: "All that ever came before me are thieves and robbers" (John 10:8).

j) And, as a crowning example of a "multiple personality," the Scriptures plainly show that *he did not even love his own mother*—the Virgin Mary herself, the Blessed Mary ever Virgin, Mother of God, Queen of Heaven, to which blissful and eternal abode she was assumed bodily, in Catholic belief.

What can an honest Catholic be thinking in his heart while religiously reciting the Hail Mary or the Confiteor as these pious, devout and prayerful petitions ascend to heaven, when he must consciously recall, throughout the prayer, that Mary's own Son, Christ, the only Begotten Son of God the Father Almighty, conceived by the Holy Ghost, born of the Virgin Mary, had no such holy reverence and adoration for his mother? The dilemma in which this honest Catholic finds himself is altogether beyond the comprehension of the emancipated religious liberal of today.

Lest one may think that the statements made under Item *j* are exaggerations, it is necessary only to quote *all* the words which Christ ever addressed to his mother as related in the New Testament:

(1) When his mother and father "sought him sorrowing" in the Temple when he was twelve years old, his words were

"How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49.)

(2) At the marriage feast, after his mother had said to him that the guests had no wine, Christ's reply was "Woman, what have I to do with thee? mine hour is not yet come." (John 2:4.)

(3) When his mother and brethren "stood without," desiring to speak with him, his reply was "Who is my mother? and who are my brethren?" And as he stretched forth his hand toward his disciples, he said: "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matthew 12:48-50.)

(4) When Christ was in his last agonizing hours on the cross and saw his mother and the disciple whom he loved standing there, he said to his mother: "Woman, behold thy son!" Then to the disciple: "Behold thy mother!" And the record adds that "from that hour, that disciple took her unto his own home" (John 19:26, 27).

What an unworthy record this is! Christ never once addresses his mother by the loving title "Mother"; it is always the cold, somewhat disdainful "Woman." He never once expressed any love whatever for his mother, in fact he categorically informs her that he has nothing to do with her until his "hour" is come, meaning, it appears, his Second Coming. Another time he practically disowns his mother, putting her in the same category with all mothers who "do the will of my Father which is in heaven."

Then, at the last, having neglected his mother since the age of twelve, he belatedly from the cross casts her into the care of "the beloved disciple," who takes her into his own home, giving her the filial care which her own son never gave her. Thus, for the first time, as *The New Standard Bible Dictionary* relates: "Jesus showed his appreciation of the earthly filial rela-

tion through the committal of his mother to the care of the beloved disciple."

A final example of the abnormality of Christ's attitude toward his mother—in fact toward all mothers—is shown in much-quoted and praised: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Certainly Christ, the son of an earthly mother, with no children of his own, should rather have said—or *also* have said—"Suffer the mothers to come unto me, and forbid them not; for of such is the kingdom of God." Plainly, he glorified children but never once glorified mothers—a totally incomprehensible psychological complex unworthy of the Son of God, born of an earthly mother.

Are the sons and daughters of the Christian faith in America to trust in God and Christ for guidance in one of the holiest of human relations when Christ set such a shameful example of filial devotion? Especially, shall the Catholic sons and daughters follow the rituals of love, adoration, and worship of the Roman Catholic Church creeds for the Virgin Mary when there is evidence that all these are the inventions of the Church and are in no way founded upon the biblical Gospels?

The answer to both these questions is that the sons and daughters of America should pay to their mothers the respect, the love, the devotion, which modern ethics and family relationships have proven to be the true duty devolving upon them, regardless of any supposed biblical or Church tenets.

The above examples and analyses show conclusively that Christ possessed a "multiple personality," that is, "two personalities within the same individual"; that he preached one thing and practiced another; that he possessed "two or more distinct and autonomous mental integrations within himself." Certainly, he did not carry into effect either in words or deeds some of his own great ethical teachings of the Sermon on the Mount!

There is no need to repeat the evidence given on many preceding pages of this inquiry that the Jewish-Christian God also possessed a "multiple personality"—a personality of commingled love and hate, justice and vengeance, mercy and unforgiveness, partiality and enmity, protection and mass murder, and a host of other dual attributes of good and evil.

However, one very convincing demonstration of mass murder on the one hand and the protection of God's favored on the other demands that it be set forth—the events of the "Lord's Passover" in Egypt as related in Exodus 12:12, 29:

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. . . . And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on the throne unto the first born of the captive that was in the dungeon; and all the firstborn of the cattle.

And David also writes of this "slaughter of the innocents" in Psalm 136:2, 10: "O give thanks unto the God of gods. . . . To him that smote Egypt in their firstborn: for his mercy *endureth* forever." This dastardly crime is the real "slaughter of the innocents" by the reputed God of justice, love, and mercy! The biblical world has attempted to cover up this atrocity by using the words to describe the incident in Matthew 2:16: "Then Herod . . . sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under. . . ."

Webster's New International Dictionary makes no mention of the religious homicide of the firstborn by the Lord himself, but describes the slaughter by Herod as "A brutal and wanton elimination of those not able to defend themselves." Plainly, if the words "brutal and wanton" describe the slaughter by Herod, what words would be horrible enough to describe the deed ascribed to the very God of the Israelites himself, or to

measure properly the degree of iniquity to which the Hebrews themselves stooped in marking the lintel posts as a protection against the possible slaughter of their own children? This whole execrable action is such a compounded deed of infamy that to find a record of it in the "revealed word of God" is ample reason to burn every copy of the Bible in existence!

And this is the God in whom Americans are pledged to trust!

12. WHAT IS THE ATTITUDE OF GOD AND CHRIST TOWARD WAR?

THE DISCUSSION of this attribute of those whom we worship as divine has been postponed to this stage of the discussion, as it is both a political and religious question. It will be considered here mainly as a religious question, involving both the Old and New Testaments.

This is by far the most important question in this present discussion. It is that because the whole destiny of the United States and of the world is welded by indestructible bonds, shackles, fetters, and strait jackets into the common destiny of one nation, one civilization, one people. There is no escape from this common destiny. No nation can wriggle out of these veritable handcuffs and leg irons. Only he who holds the master key can unloose the nations and peoples of the world from this octopus of fate. But man holds this key, not God!

In this great crisis, are we, the American people, looking to our established government, to the wisdom and support of the 180,000,000 citizens, to our experience of over one hundred and eighty-six years since the Declaration of Independence? Or are we looking to the skies for guidance and help? What

folly would it be to place our trust in this theistic, anthropomorphic, supernatural being whom no one has ever seen or heard, with whom no one has ever had a word of direct communication, whose ability to help our country and our people has never been demonstrated in the slightest degree!

Are there any channels through which our responsible officials might communicate with this God? Will we use our pastors, our priests, our bishops, our prelates, and our cardinals? Shall we assume that now with a Catholic President, new channels of communication can be established through the Vicar of Christ on Earth, the Roman Catholic Pope? Or will the avenue of approach be through prayer alone? If through prayer, how will we know that our prayers are heard and that they will be answered?

Shall we place implicit faith in Christ's words; "And all things whatsoever ye shall ask in prayer, believing, ye shall receive"? The word "believing" in biblical usage means belief in God, in God the Creator, the Ruler of All Mankind, in Christ, his "Only Begotten Son," and in the Holy Scriptures. Therefore, all good Jews who believe in God, all good Christians who believe in God and Christ, all who likewise believe in the Holy Scriptures—these theoretically shall have their prayers answered.

But how sterile is the record of answer to prayer! In spite of all the pleas for peace wafted to the skies on the wings of prayer since the birth of Christ, our present century, the twentieth, "has been the bloodiest period and one of the most turbulent—and therefore the cruelist and least humanitarian—in the history of Western civilization and in the chronicles of mankind in general" (Sorokin).

The index factor of war—based upon the duration, number of nations involved, number of soldiers engaged, areas of the world fought over, number of casualties, financial cost, and

destruction—was, for the twentieth century, according to the Sorokin figures, 30.8 *including only the first World War*. Certainly, the factor brought up to date to include the Second World War, the Korean War, and lesser wars will be monumental in comparison. The factors for previous centuries show that the one for the *seventeenth* century—the second-most-bloody and turbulent century in history—was only 5.0. It is plain, therefore, that *as civilization advances, man fights more*, all religions and all gods to the contrary.

It should also be noted that the seventeenth century was the century of the religious wars between Catholic and Protestant, the period of the Thirty Years' War, described by the *Encyclopaedia Britannica* as follows:

No such ghastly and monotonous series of orgies of wanton destruction and violent crime as those of the 'Thirty Years' War had been seen in Europe since the days of the Viking raids of the 9th Century. . . . Historians had long held that three-quarters of the German-speaking peoples perished . . . with the dead put at seven million.

This was a war between Christian and Christian, the Roman Catholic Church versus the Protestants of the Reformation—and the banners which led the troops of each side into battle carried the Cross of Christ as the sacred totem of victory. The war was fought to break the religious and political domination of Europe by the Roman Catholic temporal and spiritual power. Under the dictum of Christ in Matthew 16:18, "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it," the final victory should have come to the Roman Catholic Church—but the contrary was true. The proclaimed exclusive and all-powerful Catholic Almighty God sat on his throne in heaven, with the proclaimed Catholic Christ on his right hand, and the Third Person of the Trinity, the Holy Ghost, hovering

around on his left, while on earth the Protestant guns and soldiers destroyed the temporal power of the pope perhaps forever.

No help comes from the skies either for one side or the other in time of war! This is a lesson which the American Congress and the American people must recognize. Trust in God for victory in war is one of the most monstrous acts of self-deception that ever deluded a people. It is turning the clock back to that period of man's history when the whole Jewish-Christian-Moslem world believed "not vaguely but intensely in perpetual intervention of supernatural powers in mundane affairs"—*intervention* by the biblical God.

Such trust would be especially fatal now in the existence of the greatest cleavage which has ever dismembered mankind. The spectacle is awesome—two great and militarily powerful atheistic nations, the Soviet Union and Communist China, determined on world domination, confront a Western Christian world whose principal bulwark of material strength is the United States of America, now pathetically placing its spiritual trust in the very supernatural being whose actions and deeds as set forth in the "revealed word of God" in the Old Testament are concrete and exact patterns for every act of atrocity, partiality, tyranny, and aggression now being perpetrated by the Soviet-Communist regime. The Lenins, Stalins, and Khrushchevs of the twentieth century are only following in the footsteps of the great Russian war lord and tyrant Peter the Great, of whom the *Encyclopaedia Britannica* says: "Strange, too, as it may sound, Peter the Great was at heart profoundly religious. Few men have ever had a more intimate persuasion that they were but instruments in the hands of God." Peter believed this because this God had done the very things he, Peter, wished to do. He followed in the footsteps of Jehovah-God exactly as the Soviet leaders of today are following in the footsteps of Peter. However, there is this vital difference: the Soviet god is not

the Jewish-Christian God of Peter, but the atheistic, trinitarian god of Communism, of the Dictatorship of the Proletariat, and of world domination.

These Soviet leaders are not looking to the skies for help; they do not ask for supernatural guidance; they do not pray for victory; they do not carry the Cross of St. George on the field of battle, as did Peter the Great, but rather the Red Flag of revolution, Communism, and conquest. Their trust is solely in the things they know and see and feel—they dramatically assert that they will get aid, help and guidance from these known sources, not from an unknown God in an unknown heaven.

Russian religious history is very revealing. Under the rule of Vladimir the Saint, Grand Prince of Russia, the Russian people, in the year 988, had adopted the Eastern Orthodox or Greek Catholic Church as the state religion, worshipping the same God and the same Christ that Roman Catholicism and Protestant Christianity worship today. But that God and that Christ, upon being renounced by the Bolshevik minority in 1917, deserted the Catholic Russian people (just as they had deserted the Israelites in A.D. 70), abandoning their cathedrals, churches, monasteries, ikons, sacred statues, into the destructive hands of the atheistic Bolsheviks.

Here is a second religious people deserted and abandoned by the God in whom they had for more than nine centuries placed their trust. The irony of fate is that the Bolsheviks, in renouncing their God in 1917, did not simultaneously renounce the warlike attributes, the aggressive policies, the tendencies to genocide, the partialities, the tyrannical and unjust laws, the inhuman atrocities, the prohibitions of religious liberty and individual freedom of choice which pertained to this God and which today still blacken the pages of the Pentateuch, and the Books of Joshua, I and II Samuel, I and II Kings, and I and II Chronicles.

No honest soul can deny that *every crime, every atrocity,*

every step of conquest of which the Bolshevik-Soviets have been guilty is a perfect parallel drawn straight from the iniquitous "revealed word of God" in the Old Testament. Let those who challenge this statement read in complete, honest appraisal from the Bible itself the quotations and contexts of the biblical references throughout the above discussions.

Some supporting concrete examples might be given:

1. The Soviets are living exponents of genocide in the liquidation of the Kulaks during the Stalin era, following the example of Jehovah-God in the liquidation of the entire human race (except Noah and his family) in the Flood.

2. They are exponents of the principle of partiality toward those who believe in Communism and in hatred for all who do not, following the example of Jehovah-God in his partiality for the Israelites who believed in him and in his hatred for all who did not.

3. They are exponents of the principle of purging enemies as in the Stalin purges of 1936, following the example of Jehovah-God in commanding the hanging of the captured kings of the tribes at war with the Israelites.

4. They are exponents of the principle of the indiscriminate slaughter of the innocent with the guilty in the great prison camps of the Stalin era, following the examples of the biblical God in the destruction of all the inhabitants of Sodom and Gomorrah and of all the cities of the plain "by brimstone and fire from the Lord out of heaven," and the killing of the first-born in Egypt.

Another parallel is clear. Peter the Great and the later czars followed the teaching and examples of their Greek Catholic God in their conduct of national life, of wars, and of conquests, just as Lenin, Stalin, and Khrushchev likewise followed the examples of this God, though they long ago had discontinued the worship of him. In perhaps another generation, the

Jewish-Christian religions will have practically died out entirely throughout the Soviet empire.

The lesson to be drawn from these examples is very clear. Whatever the Western world of today hates in the war-and-aggression ethics and policies and totalitarian rule of the Soviet world, the very same ethics and policies should be hated in the source from which these ethics and policies were obtained, i.e., from the Jehovah-God of the "revealed word of God," the Jewish-Christian Bible.

There is another degrading parallel which the people of America should understand when they contemplate the motto "In God We Trust" engraved on the national money. This is that they should be conscious of the fact that they are obligated to trust in a God who more than three thousand five hundred years ago committed two of the greatest crimes charged against Adolf Hitler: genocide and aggressive war.

Hitler ordered the complete destruction of all Jews in Germany and the areas under German domination, a decree which resulted in the extermination of some six million Jews, in order to establish and preserve the purity of the "German and Aryan races." Jehovah-God commanded the Israelites to "smite and utterly destroy" the seven neighboring peoples who "served other gods" in order that the Israelites might be to God "a peculiar people, high above all nations . . . an holy people unto the Lord thy God." Both of these atrocities are clearly within the definition of "genocide." In addition, Jehovah-God set another example for Hitler in Deuteronomy 7:3: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." This was to preserve the racial and religious purity of the Chosen People—the "holy people unto the Lord" must not be contaminated.

As to aggressive war, the world well knows the era of

conquest upon which Hitler entered in 1939, but it may not be recalled that Jehovah-God made a covenant with Abram in Genesis 15:18 giving him and his seed the land "from the river of Egypt unto the great river, the river of Euphrates," and in Deuteronomy 20:17 commanded the Israelites: "But thou shalt utterly destroy them; namely the Hittites, and the Amorites, and the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee. . . ." Here is aggression for *Lebensraum* exactly the same as Hitler's, by conquest of neighboring peoples.

It is impossible for the ethical, liberal mind of America today to discern the slightest difference between Hitler's determination to eliminate the Jews and Jehovah-God's command to the Israelites to "smite and utterly destroy" the peoples of the seven neighboring states; nor is there any difference between Hitler's prohibition of intermarriage with the Jews and Jehovah-God's prohibition of their intermarriage with the non-Jews on their borders, both of which were intended to preserve racial purity.

Another atrocious example of the biblical God's character is set forth in Numbers 31:7, 9, 17, 18, 31, 32, 35, as follows:

And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. . . . And the children of Israel took all the women . . . captives, and their little ones. . . . And Moses said unto them . . . Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. . . .

And Moses and Eleazar the priest did as the Lord commanded. . . . And the booty . . . [was] thirty and two thousand . . . of women that had not known man by lying with him.

And let it be noted that this foul deed was done by command of the God of the Bible, the God of Abraham, Isaac, and Jacob, the Father of Our Lord and Saviour Jesus Christ, the

Almighty God of the New Testament as well as of the Old.

Also, let it be noted that the above command of God to Moses was followed as a pattern by the Bolsheviks in their war against the White Russians in the capture of Kiev. When the garrison and the city surrendered upon promise that they would be allowed to go to their homes Marshal Voroshilov instead ordered that "All the men and boys be shot, and all the women and girls be put into brothels for our army—our soldiers needed women." (Related by Ambassador Bullit in 1954 from conversation with Marshal Voroshilov in Moscow.)

In the light of the above incidents, what a mockery it is for the American Congress to pledge the trust of the American people in this God, and for the American people to observe this trust! The baleful record of this God is spread out in pages of the Bible, the "revealed word of God," and not "all the mighty waters of the sea, the streaming cisterns of the sky," can wash this record out. Only the honest, reasoning, truth-seeking mind of modern man can nullify and make forever void the fear-based, anthropomorphic, religious concepts of primitive tribes of some 3,500 years ago.

This discussion on war and peace has been limited, in general, to the attitude of the biblical God toward war and peace. It now becomes imperative to consider the attitude of Christ, the Second Person of the Trinity, the Son of God, and Prince of Peace, in these same fields. The primary question is: Shall the Christian American of today trust in this Christ and pray to him for help in preventing war, in keeping our country out of war, and in aiding us to win in case we become involved?

What was Christ's own attitude toward war? Christians proudly call him The Prince of Peace, but was he that? In Matthew 24:6, 7, 14, 30 he taught his disciples as follows:

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against

kingdom. . . . And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. . . .

And they shall see the Son of man coming in the clouds of heaven with power and great glory.

Of what avail, therefore, to pray to Christ for peace? The "end is not yet." If Christ answered prayers in person, he could only give the prayerful the same prophecy as regards wars and rumors as he gave his disciples.

The Christian world has made much of the slogans the Prince of Peace; Peace on earth, good will to men; For all they that take the sword, shall perish with the sword; And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up swords against nation, neither shall they learn war any more.

But there are surprises for the biblical student who searches for the truth concerning each slogan. It is best to consider each one separately.

The Prince of Peace: this term is not found in the New Testament, and only once in the entire Bible—Isaiah 9:6, 7:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

Not one iota of this prophecy has ever been fulfilled, save perhaps the neither proved nor disproved birth of the Son. No government was ever "upon his shoulder"; he was never called "Wonderful," "Counsellor," "The Mighty God," "The everlasting Father," or "The Prince of Peace." He never occupied the throne of David, and consequently there has been

no "increase of his government and peace upon the throne of David."

It is therefore plain from the Bible itself that such a Prince of Peace as Isaiah had in mind, who would sit upon the throne of David, has never yet appeared upon this earthly scene. Any attempt to bestow upon Jesus this idealistic appellation is, by all the rules of reason and logic, utterly fallacious—nay, more, partaking of the nature of the purposely fraudulent. The Jewish race itself, from which the prophecy came, has throughout the past two thousand years steadfastly refused to accept Christ as the prophesied Messiah.

It is degrading to the intellectual honesty and integrity of modern America that two of its distinguished citizens have chosen to assist in perpetrating this fraud upon the gullible Christians of the country. For example, when William Jennings Bryan prepared his famous address "The Prince of Peace" he found himself unable to quote a single word from Christ either denouncing or renouncing war. He conveniently overlooked the quite opposite injunction uttered by Christ quoted above as to "wars and rumors of wars."

This dearth of appropriate quotations in a religious address presents a strange and striking contrast with the numerous quotations in Mr Bryan's political addresses from the great political leaders of our country, and shows clearly that the idea of presenting a picture of Christ as the Prince of International Peace is pure fiction.

And similarly, when Dr. Harry Emerson Fosdick preached his sermon in Geneva in 1925 under the auspices of the League of Nations on "A Christian Conscience About War," he overlooked entirely the fact that Christ's own conscience did not trouble him about war, and that Christ advised his own disciples: "... see that ye be not troubled: for all these things must come to pass." Dr. Fosdick quoted only one saying of Christ's: "... they that take the sword shall perish with the sword"; but

he found it convenient to omit the first part of Matthew 26:52. The entire verse reads: "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

It is important to note that Christ did not say to Peter: "Throw away thy sword," but "put up again thy sword into his place," thus retaining it for future use, if necessary. Nor did Dr. Fosdick quote Luke 22:38: "And they said, Lord, behold, here are two swords. And he said unto them, It is enough." Again, Christ did not command that the swords be thrown away.

Dr. Fosdick made no attempt to reconcile Matthew and Luke, nor to explain for what purpose Christ considered two swords sufficient; but it is plain that neither quotation had any reference whatever to international war, but solely to the sword as a weapon of personal use, as a civilian against a mob, and not as a weapon of war carried by a soldier into battle.

Furthermore, one may well question the authenticity of the use by Christ of the words "They that take the sword shall perish with the sword." These words are plainly an interpolation by Greek Gospel compilers in the Gospel of Matthew, and are taken literally from the great Greek drama *The Choephori*, written five hundred years before Christ:

Who in blood hath dipped her steel
Deep in blood her meed shall feel!
List an immemorial word—
*Whoso'er shall take the sword
Shall perish by the sword.*

Taking up now the "swords into plowshares" quotation, it is a deceitful use of the quotation to omit the preamble to the quotation. The honest approach is as set forth in Isaiah 2:2, 4:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains . . . and all nations shall flow unto it. . . . And he shall judge among the nations, and shall rebuke many people: and they shall

beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

This prophecy is, therefore, not to come to pass until "the last days," meaning according to biblical eschatology the "Day of God's appearance to judge the nations of the earth for their unrighteousness," a Day of Righteous Judgment.

This Old Testament Day of Judgment must be considered in connection with the New Testament's Second Coming of Christ—neither of which has come as yet, and no one knows whether or when either will ever come. But in the meantime, the Jehovah-God of the Old Testament has quite a different task for his Chosen People, a deceitful strategy to provoke the gentile nations to prepare for war against Jehovah-God, who will annihilate them by supernatural means:

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong. (Joel 3:9,10)

Here is a God who proclaims to his Chosen People in Isaiah that in the *last days* they shall "beat their swords into plowshares, and their spears into pruning hooks," but that *now* (in Joel) they should proclaim "among the Gentiles" that the Gentiles should do exactly the reverse, in order that the Gentiles should provoke a war and be exterminated by Jehovah-God himself. This constitutes a dastardly policy of deceit and trickery. Neither the Jewish nor the Christian world should, therefore, place any trust whatever in the famous but misused "swords into plowshares" quotation from Isaiah 2:4. The quotation cannot in honesty be used to support a supposed God or Christ of peace. It indicates *distrust rather than trust!*

In spite, therefore, of all the evidences from the Bible presented in the preceding pages—evidences indubitably indicating *distrust* rather than *trust* in both Jehovah-God and Christ

—the Congress of the United States abruptly adopted, without any floor debate whatever, "In God We Trust" as the national motto. In this action they pledged the trust of the 180,000,000 American people to accept as divine the God and the Christ created by the religious concepts of the primitive tribes of the Israelites from two to five thousand years ago. This action was such a usurpation of legislative power as should be possible only in a totalitarian religious state. No such action should have been taken without a referendum of the American people—a referendum to determine whether the American people really wished individually to place their trust in this God and this Christ.

Should the members of the Congress have looked with inquiring eyes upon the kaleidoscopic panorama of past history, they would have been confronted with the inescapable fact that the *ultimate* in man's progress today is *man's ability to destroy himself*; that the ultimate in man's spirit of co-operation is *co-operation in killing each other*! And they would have been compelled to recognize that the seeds of man's ability to destroy himself and to co-operate in killing each other were sown to the Jewish-Christian-Moslem world in the Old Testament common to those three religions.

How tragic to be compelled by the very logic of history to characterize this world—a world alleged by the three religions as "held in the hollow of God's hand"—as a wicked, warring world in hostile array, in which man is only semi-civilized, nations are barbaric, the world is savage! The appalling fact is that the world has never been "in the hollow of God's hand," is not now, and never will be. On the contrary, it is now "in the hollow of man's hand"—in the hand of him who can at any moment push the button to initiate the greatest tragedy ever to strike mankind; the nuclear-neutronic-bacterial war.

But it must be infinitely more tragic to the American Christian to realize that the very God "in whom we live, and move,

and have our being" (Acts 17:28) is himself in some aspects semi-civilized, in others barbaric, in still others savage. The question must arise: Can man rise above the very fountain of his existence, above the "Creator and preserver of all mankind"? *Man and God are on a level today, each manifesting the dual nature of good and evil, and man must leave God behind to reach the fulness of life.*

Is it not time, therefore, for the American people to rechart their course *away* from this God and into a new course traced solely by man himself, towards man himself, led by man himself, devoid of pleading or seeking for any supernatural aid, help, or guidance whatever? This recharting should begin with a complete sweeping of the national floors, removing all the litter of two centuries of religious debris, including the following: Congress should—

1. Revoke the 1956 law establishing "In God We Trust" as the national motto and adopt *Freedom, Union, Justice* as the new motto;
2. Replace "In God We Trust" on the national money with words *Freedom, Union, Justice*;
3. Revoke "Under God" in the Pledge of Allegiance to the Flag, and prohibit "So help me God" in all oaths, administrative and judicial.

The time has come for the American people to grow up. We have grown up in every field except religion. We still worship and trust a God who belongs to the tribal era of man's development. Since that period, the world has passed out of the tribal stage, through the ancient kingdoms, the eras of the city-states, the Roman Empire, the feudal states, the divine-right-of-kings states, the nation-states, and now we are in that of the superstates. The only possible next step is to move into the world-state era.

For that era the world must have unity—unity in all political, economic, social, racial, and religious fields. Just as there

would be only one government, so must there be *only one religion*.

What will that religion be? Will it be the religion of the primitive Hebrew tribes of some two to five thousand years ago? Will it be that of the Hindus, the Buddhists, the Confucionists, the Shintos, the Taoists? Will it be a new religion or none? Can anyone believe that in this nuclear-space age the people of the world would be willing to agree to accept as a suitable religion for the age of science and space travel any of the ancient supernatural religions conceived in the minds of primitive peoples two to five thousands years ago? The answer to this question can only be a positive No!

Will the world adopt a *new religion*, devoid of supernatural gods, miracles, mysticisms, heavens, hells, Nirvanas, prayers and incantations—a humanist religion based solely on man? Or will the world choose *no religion*? If the latter, what is the “wave of the future” on the crest of which the concept of *no religion* will develop? Will it be the atheism of the Soviet and Chinese Communist world?

A studied analysis of the possibilities of the future can only lead to the conclusion that atheism will be the religious “wave of the future,” but an atheism not following the pattern of the Communist world of today but one that follows the prescription of the great naturalist John Burroughs: “Men of science do well enough with no other *religion* than that of the love of truth.” And the word “truth” must follow the definition of a great martyr-pantheist, Giordano Bruno: *Solamente la verità non invecchia; solamente la verità è immortale*” (only truth never grows old; only truth is immortal).

Certainly, the religion of the future will not be Christianity! The Christian God and the Christian Christ, as well as the Jewish Jehovah, are already half-repudiated, half-destroyed in the Western world by the gigantic blows dealt them by modern science. Who in the Jewish-Christian world of 1562 (a few years

after Copernicus' system had been published) would have believed that in three hundred years, by 1862, science would have destroyed, save for the religious fanatic, the biblical stories of creation, of the earth, of the solar system and the universe, of a literal heaven and hell, and all other teachings in the Bible contrary to modern science? Who would have believed that by the present year of 1962 man would have harnessed atomic and hydrogen power to the service of both peace and war, and have sent sputniks to the moon and satellites in orbit around the earth? And finally, who would have believed that the proudest appellation applied to the Bible—the "revealed word of God"—would have been cast into the discard of the discredited and the denied?

If so much can change in four hundred years (from Copernicus to Einstein), what will be the changes in the next four hundred or the next four thousand? And if the modern world discards half the Bible in the period since 1562, how long a time will be required to discard the other half? And if the Bible goes, will not God and Christ go also?

It is imperative that the American people reorient their thinking. No longer must they look to the skies for help but must on the contrary, depend solely upon man—his brain, his intellect, his judgment, his ethics, his resources, his strength, power, will, ingenuity, and co-operation. They must build a reoriented civilization fitted to the nuclear-space age, as realistic as the atom on which this new age is based.

As man has split the atom and now utilizes its full power, he must now unite man and utilize man's full power!

This will require a revolution in religious thought as revolutionary as that required by Communism in economic thought. Exactly as Communism looks forward to world unity under Communism, so must religion look forward to world unity in religion. But it is vain to assume that the twelve major religions now existing in the world would ever unite in choosing and

adopting any one of the twelve as the universal religion.

Just as the Soviets are leading the way toward their aim of world domination and unity *politically*, so must the United States and its people lead the way towards world unity *democratically and religiously*. The United States already possesses a democratic political system easily applicable in principle to a world union and government, only awaiting the fortuitous seven-league boots of a favorable historical destiny. But its path toward unity in religion will require, first, a discarding of its present Jewish-Christian religion and, second, the adoption in agreement with the other peoples of the world of a new ethical religion based solely upon moral principles developed from the experience, judgment, wisdom, intelligence, and conscience of man. Examples of this type of religion are the Ethical Culture Society and the American Humanist Association, each devoid of formal creeds or rituals.

This new world religion would be one completely in harmony with the scientific nuclear-space age, such that if in the future scientists and other travelers from the earth should travel to other planets, wherever they may be, none would carry with him the primitive absurdities of existing earth religions, which would only precipitate disdain and ridicule wherever reasonable, emancipated beings are encountered.

CONCLUSION

THE Congress of the United States cannot stand before the bar of history and support the use of "In God We Trust" as the national motto. It is a beguiling motto—a motto which is, consciously or unconsciously, a degradation of reason, an abdication of that stern faith in man by man himself—of that stern faith *only* which can cement and buttress an America until it is able to stand rock-ribbed and alone, if necessary, against whatever storms shall blow against her.

America must have a new national motto—a motto which will express the genius, the wisdom, the confidence of the American people, based upon their great character and their inspiring history.

It should be a motto which would exemplify the rugged manhood of the American people, a people confident in their own wisdom and strength; a motto based upon the principles of our Constitution and the Bill of Rights as established by the Founding Fathers; a motto looking not to the infinite skies for America's destiny, but rather into the invincible hearts of the American people.

The present hypocritical motto, "In God We Trust," should be revoked without delay; it is a sycophantic, flattering motto manifesting obsequious and servile obeisance to the shadowy image of man's primitive, fearsome imagination.

The people of the United States must forever cease reliance on a supernatural being who, from his vaunted heaven, is alleged to control the destinies of mankind. They must recognize that it was primitive man who first originated the idea of God, and that "if we should trace the whole course of religious development, we might find that the chain which links our idea of the Godhead with that of the savage is one and unbroken" (Sir James Frazer, *The Golden Bough*).

Sir James Frazer, therefore, will deny what Euripides wrote twenty-three centuries ago, that "he was a wise man who originated the idea of God." Sir James proves in his great book that this man was *not* wise, but on the contrary was a fearful, foolish, primitive savage obsessed by magic, controlled by the priest-magician, afraid of the manifestations of nature, lightning, thunder, storms, appealing abjectly to the priest-magician to obtain power over the very gods he had himself invented.

It was this man, this primitive savage, who first made man bow down to the *unseen*; who made him grovel in the dirt before a *phantom*; who induced him to sell his soul to a *shadow* athwart the firmament. The Jewish-Christian-Moslem world is still on its knees in the dirt with an upward, agonized appeal to this phantasmagoria of man's imagination.

Man's gaze must be *forward*, not *upward*. One who walks with his eyes in the clouds stumbles and falls, thinking mistakenly with David that "thy word is a lamp unto my feet, and a light unto my path." But the six million Jews exterminated in Hitler's gas chambers and ovens knew what a vain boast is in David's words—there was no lamp unto their feet as they walked to their death. Nor is there a lamp unto the feet of the three billion of the world's population, whether Jewish, Christian, Moslem, or pagan, as the Juggernaut Car of Destiny carries them relentlessly toward the unknown horrors of the future.

Our new national motto is a lie, just as every word of the cherished "Battle Hymn of the Republic" is a lie. No mortal eyes have ever "seen the glory of the coming of the Lord," nor has "the fateful lightning of his terrible swift sword" ever flashed across the earthly sky, save when the God of the Israelites destroyed "the seven nations greater and mightier than thou"—the enemies of his Chosen People—smiting, killing, avenging, enslaving, smiting with a plague, sending fiery serpents among them, and giving their territories to the Israelites as a "possession."

True, the Emperor Constantine is reported to have seen the

cross of Christ in the sky, bearing the words *In This Sign Thou Shalt Conquer*, and to have immediately embraced Christianity. But within a hundred and sixty-five years Christian Rome, which trusted in the newly accepted Christian God and Christian Christ, had been conquered by the pagan barbarians from the north, and the great Roman Empire disappeared forever.

However, the seat of the Roman Catholic Church remained in Rome, and the popes from 1095 to 1272 trusted in this God and this Christ to aid in the recovery of the Holy Land from the Moslem infidels. In this faith the popes instigated and supported with all the might and weight of the Papacy nine successive crusades; but these trusts proved fruitless, and in 1272 the great aim of Christendom was forever abandoned. The Holy Land is now half-Jewish, half-Moslem. Every banner carried by the papal, imperial, and people's armies bore the cross and emblems of Christ, and daily and hourly prayers ascended from all Christendom for divine assistance—but their prayers were neither heard nor answered!

It is needless to search through the pages of history and enumerate those misguided empires, nations, and peoples which have proclaimed their trust in God and Christ and have received no benefit or reward whatever. Such a trust is an *ignis fatuus*, a *will-o'-the-wisp*, a *friar's lantern*, treacherous as Lucifer—the “morning star bringing light which fell from heaven,” and its luminosity vanished forever. The centuries of the future will regard with derisive scorn the motto “In God We Trust” on American coinage of the twentieth century, just as we similarly regard the pagan religious emblems and inscriptions on the coins of the Egyptians fifteen centuries before Christ. By the not-too-distant future the numismatists will be able to lay out in chronological order the religious follies of mankind as shown on their coinage.

The six million deists, pantheists, freethinkers, agnostics, atheists, infidels, and the believers in the so-called heathen and pagan religions residing in the United States (almost all of

whom are citizens) express their emphatic disapproval of this beguiling motto, and therefore appeal to the Congress of the United States to revoke its use and to substitute for it the motto *Freedom, Union, Justice*, and to eliminate the use of the word "God" in all features of the public affairs and governmental agencies of the country.

EPITAPH TO THE JEWISH-CHRISTIAN JEHOVAH-GOD

THIS Hebrew Jehovah-God . . . is beyond all odds the most hateful and execrable character in all literature, sacred or profane, according to the attributes of his Godhead ascribed to him by his own inspired biographers. . . . This Hebrew-pagan God, Jehovah, has all the gods of Greece and of every known theogony paled into innocuous shades of villainy by comparison. Jehovah, to credit his inspired biography, is the greatest criminal on record; he reeks with the blood of murders unnumbered, and is personally a murderer and an assassin, by stealth and treachery; a pitiless monster of bloody vengeance; a relentless persecutor of guilty and innocent alike; the most raging and terrifying bully; fickle and changeable as Chamelion Fortune; a synonym for partiality and injustice; a vain braggart; a false promiser; an arrant and shameless liar. He has repeated fornications and adulteries to his credit, besides being a shameless procuror. . . . Every particular of this description is directly out of the inspired Bible.

—JOSEPH WHELESS, in *Is It God's Word?*—
An Exposition of the Fables and Mythology
of the Bible and of the Impostures of Theology (1926)

With this Epitaph we bury this God. Reason has already expelled him from the skies and science from the earth. His kingdom is the Kingdom of Nowhere, his habitat the Temple of Nihility. All trust in him is but vanity and nugacity.

* * *

SIC TRANSIT SEMPER GLORIA DEI!

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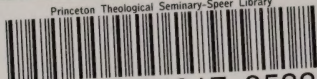
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